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A practical introduction to Greek prose



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A

PRACTICAL INTRODUCTION

TO

GREEK PROSE COMPOSITION

BY

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P R E F A C E.

THE plan and object of the present volume are so fully and so satisfactorily stated by Mr. Arnold in his Preface, that it is quite superfluous for the American Editor to add any thing to what he has there said. It is simply incumbent on him to state, that he has bestowed much care and attention upon the volume in order to perfect its arrangement and render it uniform with the other works of the series, and also to ensure, as far as possible, correctness, neatness, and even elegance of typography. While he can hardly dare to promise himself that there is an entire absence of errors of this kind, he ventures to express the hope that nothing of consequence has escaped attention, and that the Practical Introduction to Greek Prose Composition will be found equally acceptable and equally valuable with any of its predecessors in the Arnold Series of Classical Books for Schools and Colleges.

J. A. S.

NEW YORK, Nov. 20th, 1846.

P R E F A C E

TO THE
E N G L I S H E D I T I O N.

THE plan of this Introduction requires some explanation. Its object is to enable the student, as soon as he can decline and conjugate with tolerable facility, to translate simple sentences after given examples and with given words; the principles trusted to being those of *imitation* and *very frequent repetition*. It is at once a Syntax, a Vocabulary, and an Exercise-book; the Syntax being in *substance* that of *Buttmann's* excellent School Grammar.

One object I have steadily kept in view, that of making the *general construction of sentences* of more importance than the *mere government of cases*, which is nearly all that most Exercise-books pretend to teach. The Exercises are adapted for *vivâ voce* practice; but if the book is so used, they should by all means be written down afterwards. The Vocabularies, if possible, but at all events the Examples, should be committed to memory and carefully kept up.

It is due to Mr. *Ollendorff*, whose Introduction to German has appeared in English, to state that the publication of a work like the present was suggested to me

by the advantage I myself derived from the use of his book. I had originally drawn it up *exactly* on his plan; but the probable expense of publication deterred me, for some time, from publishing it in that shape.* The present work differs therefore from his, in requiring from the pupil a general acquaintance with the Accidence.

For the convenience of those who may wish to use the Syntax *as such*, I have added a complete set of Questions to the work.

T. K. A.

Lyndon, 1841.

* The very great success of this work, and the similar one on "Latin Prose Composition,"—which are now used at all, or nearly all, our public schools,—has encouraged the author to send to press the more elementary Exercises here alluded to, under the title of a "Practical Introduction to Greek Accidence." [This volume forms the "First Greek Lessons," carefully revised and improved by the American Editor.]

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EXPLANATION OF ABBREVIATIONS, &c.

B., K., M., R., T., denote respectively the Greek Grammars of *Büttmann*, *Kühner*, *Matthiä*, *Rost*, and *Thiersch*. Kr. stands for *Krüger*.

E. refers to the *Eton* Greek Grammar.

R., after a declinable word, stands for *root*. Thus, γόννυ, R. γόνατ, means, that the *regular* terminations are to be added to γόνατ.

V. refers to Vömel's *Synonymisches Wörterbuch*.

A Greek letter added after a verb, shows that the *simpler root* (as it appears, for instance, in *aor. 2*) ends in that letter.

PRACTICAL INTRODUCTION

TO

GREEK PROSE COMPOSITION.

§ 1. *On the Tenses.—The Article.*

1. It is taken for granted that the student knows:—

- (1) That the verb agrees with its nominative case in *number* and *person*.*
- (2) That every *adjective* word—whether adjective, participle, pronoun, or article—must agree with its substantive in *gender*, *number*, and *case*.
- (3) That the transitive verb is followed by the accusative.
- (4) That one substantive *depending* upon another is put in the *genitive case*.
- (5) That any verb may have the same case after it as before it, when both words refer to the same person or thing.

2. The Imperfect, besides the usual meaning of that tense,† is used to express *continued* or *repeated actions*, taking place in past time.

3. The Aorists express actions *completed* in past time.‡

* But a *dual nominative* is often joined with a *plural* verb; and a *neuter plural* generally takes a singular verb.

† The Imperfect expresses 1) an action continuing during another action which is past; 2) an action continued by being frequently repeated; and (occasionally) 3) an action begun or intended, but not completed. (See *Jelf's Greek Gram.* Vol. II. p. 53.)—AM. ED.

‡ The Aorists mark actions simply past, without reference to other actions, at the same or a different time; as ἔγραψα τὴν ἐπιστολήν, “I wrote the letter (without specifying time or circumstance). Hence, the aorists referring to time past *indefinitely*, are used to denote *momentary acts*, and also actions repeatedly done in past time. In this latter case it may be rendered by the present or by the phrase “to be wont, or accustomed,” &c. (See *Jelf's Greek Gram.* Vol. II. p. 57.)—AM. ED.

Hence the Aorist is used of *momentary* and *single actions*; the Imperfect, of *continued* and *repeated ones*.

The dog *būt* him (*aor.*): the dog *howled* all night (*imperf.*)

Obs. The Imperfect (of *habitual actions*) is often rendered by 'used to,' &c.

4. The Perfect expresses actions *continued* or *remaining in their effects* up to the present time.

a) Hence the *aor.* is nearly our *perfect indefinite* (the perf. formed by *inflection*): the *perf.* our *perfect definite* (or perfect with 'have').

b) But when the connection of the past with the present is obvious from the context, the aorist may be used for the perfect; or, in a narrative, for the pluperf.

c) It is only when a particular stress is to be laid on the time of the occurrence, that the perfect or pluperf. *must* be used. All this is, however, greatly influenced by euphony.

5. A governed genitive is often placed between an article and its noun.

6. *τὸ τῆς ἀρετῆς κάλλος*, *the beauty of virtue*.

ὁ τὰ τῆς πόλεως πράγματα πράττων, *he who transacts (or manages) the affairs of the state*.

In this way *two* and even *three* articles stand together.

7. *ὁ πράττων*, (*the person doing =*) *he who does*.

Hence the *artic.* with a *participle* is equivalent to a personal or demonstrative pronoun with a relative sentence.

Thus,

δι πράττων, equivalent to *ἐκεῖνος δι ποάττει*, *he who does*.

τοῦ πράττοντος, *of him who does*.

&c.

Pl. *οἱ πράττοντες*, equivalent to *ἐκεῖνοι οἱ πράττονται*, *those who do*.

τῶν πράττοντων, *of those who do*

&c.

8. VOCABULARY 1

Virtue,	ἀρετή, ἥ, ἣ.
Beauty,	κάλλος, εος, τό.
City,	πόλις, εως, ἡ.
Thing or affair,	πρᾶγμα, ατος, τό.

* Nouns in *μα* from *verbs*, generally denote the *thing produced by the act*. They may be compared with the *pass. participle* (*τὸ πεπραγμένον*)

To do, transact, manage,	<i>πράττω</i> .
Wonder, or am surprised at, admire,	{ <i>θαυμάζω</i> (with <i>fut. mid.</i> , but <i>aor. 1 act.</i>).
Well,	<i>εὖ</i> .
Ill,	<i>κακῶς</i> .
Often, frequently,	<i>πολλάκις</i> .
Citizen,	<i>πολίτης</i> , ^b <i>ον</i> , <i>ό</i> .
Judge,	<i>χριτής</i> , <i>ον</i> , <i>ό</i> .

πράττω, *do*, has also the *intransit.* meaning of our *to be doing well* or *ill*: i. e. to be *prosperous* or *unfortunate*. In this sense it has the *perf. 2. πέπραγα*. The *α* is long throughout.

Exercise 1.

9. I admire the beauty of the city. The citizens are doing well. I have often admired the beauty of the cities. The judge often admired the beauty of virtue. I admire those who transact (7) the affairs of the state. He transacts the affairs of the state ill. The citizens are doing ill. I have often admired the virtue of the citizen. The citizens admire the virtue of the judge.

§ 2. *The Article continued.*

10. (a) Proper names often take the article, if they are the names of persons *well known*.

Hence the names of *Deities*, *Heroes*, &c., generally take the article; and the names of persons *recently mentioned*.

11. (b) But if the proper name is followed by a *description* which has the article, the proper name is without the article, unless it is to be expressed *em-*

^b Nouns in *της* of the first *decl.* from *verbs*, denote the *male doer of the action*: those from *substantives* denote *a person* standing in any near relation to what is denoted by the substantive: as *πολίτης* from *πολίς*. Those in *ιτης* from *subst.*, have the *ι* long. *Κρῆτης* is from *κρίνω*.

phatically, as being *well-known*, or as having been previously mentioned.^a

12. (c) The Greek has no indefinite article (our ‘*a*’).

(d) Our ‘*a*’ should be translated by *τις*, when a particular person or thing is meant, though not named: in other words, wherever we might substitute ‘*a certain*’ for ‘*a*’.

13. (e) The *subject*^d generally has the article, the *predicate* not.

14. (a) ὁ Σωκράτης, *Socrates*; αἱ Ἀθῆναι, *Athens*.

(b) Σωκράτης ὁ φιλόσοφος, *Socrates the Philosopher*.

(c) ἵππος ἔτεκε λαγών, *a mare brought forth a hare*.

(d) γυνή τις ὄρνιν είχεν, *a woman (or, a certain woman) had a hen*.

(e) ἡ κόρη ἐγένετο ἀσκός, ^e *the girl became (or, was turned into) a leather bottle*.

15. VOCABULARY 2.

Socrates,	Σωκράτης, ^f οὐς, ὁ.
Athens,	Ἀθῆναι, οὐ, αἱ.
Philosopher,	φιλόσοφος, οὐ, ὁ.
Horse, mare,	ἵππος, οὐ, ὁ et ἡ.
• Hare,	{ λαγώς, ὡ, ὁ (acc. λαγῶν or λαγῷ).
Woman,	γύνη, γυναικος, ἡ (voc. γύραι).
Hen,	ὄρνις, ^g ὄρνιθος, ὁ et ἡ.
Water,	ὕδωρ, ὕδατος, τό.

^a Kr. who quotes *Bacch.* 1314: νῦν ἐκ δόμων ἄτιμος ἐκβεβλήσαμε | δ
Κάδμος δ μέγας.

^d That is, the *nominative before the verb*. The *predicate* is what is affirmed or said of the *subject*. (See note ^e).

^e Or, ἀσκός ἐγένετο ἡ κόρη. So, Θεὸς ἦν ὁ Λόγος, *the Word was God*. This arises from the nature of a proposition. We usually assert of a particular thing that it is *included*, as *an individual*, in a particular class; not that it is the *whole* of that class.

^f Σωκράτης, G. οὐς, D. ει, &c. A. Σωκράτη (Plato), Σωκράτην (Xenophon), V. Σώκρατες.

^g ‘Bird,’ but in *Att.* generally *cock*, *hen*; just as we use *fowl*. G. ὄρνιθος, &c. A. *a* and *v.* Plur. reg., but also *ὄρνεις*, G. ὄρνεων, D. δρυνὶς *v.(r)* only, Acc. δρυεις (*ὄρνης*).

Wine,	<i>οἶνος</i> , ^b <i>ov</i> , ὁ.
Boy, son,	<i>παιᾶς</i> , <i>παιδός</i> , ὁ.
To have,	<i>ἔχω</i> . ^c
To bring forth, or (of birds) to lay,	{ <i>τίκτω</i> (τεκ).
Damsel, maiden,	<i>κόρη</i> , <i>ης</i> , ἡ.
Leather-bottle,	<i>ἀσκός</i> , <i>οῦ</i> , ὁ.
Become,	<i>γίγνομαι</i> (<i>γεν</i>).
An egg,	<i>ώον</i> , <i>οῦ</i> , τό.
Three,	<i>τρεῖς</i> , <i>τρεῖς</i> , <i>τρία</i> .

Exercise 2.

16. I admire the beauty of the hen. *A* (14. (d) boy had a hare. The water was turned into (= became) wine (14. (e). The hen laid three eggs. A certain damsels had three hens. I admire the virtue of the maiden. The hare was turned into (= became) a horse. The boy admires the beauty of Athens. The citizens admire the beauty of the woman. I admire *those who transact!** the affairs of Athens. I have often admired the virtue of Socrates. I admire Socrates the philosopher. The woman shall have a hen. The water has been turned into (= become) wine. A certain judge has three hens.

^b *οἶνος*, with the *digamma* Φοῖνος, *vinum*. So ὄν, ὁ Φόν, *ovum*.

^c *ἔχω*, *ἔξω* and *σχῆσω*, *ἔσχηκα*. Imperf. *εἶχον*: aor. *ἔσχον*, *ἔσχέλην*.

[*ἔσχον*, *σχέσις* (*σχέσις in compounds*), *σχέτην*, *σχέω*, *σχεῖν*, *σχάν*].

^d *τίκτω*, (*τέξω*) *τέξομαι*, *τέτοκα*, *ἔτεκον*, *ἔτεκμην*.

¹ *γίγνομαι*, *γενήσομαι*, *γεγένημαι* and *γέγονα*, *ἐγενόμην*. All *intrans.* for *am born; become*. *ἐγενόμην* and *γέγονα* also serve for preterites of the verb “*to be*.” When *γέγονα* may be construed ‘*I am*,’ it means, ‘*I am by birth; have become*’ (B.)—*γείνομαι*, *am born*, poet.: aor. *ἐγενέμην* *begot, bore* (in *prose* as well as *poetry*).

* Numerals like this at the top of the line refer to the Table of Differences of Idiom at the close of the volume.

§ 3. Article continued.

17. (a) When the *my, thy, his, their, &c.* are *emphatic* they are to be translated by possessive pronouns, with the article.

18. (b) *My, your, his, &c.* are to be translated by the article, when it is quite obvious *whose* the thing in question is.

Whenever there is any opposition (as, when *nine* is opposed to *yours* or any other person's) the pronouns must be used.

19. (c) When an *adj. without the article* stands *before* the article of the substantive, the thing spoken of is not distinguished from any thing else, but *from itself* under other circumstances.^m

(d) When a noun which has just preceded, is to be repeated again, the article belonging to it stands alone.

19*. (a) ὁ σὸς δοῦλος, *thy* or *your slave* (*emphatic and precise*); but σὸς δοῦλος, *a slave of yours* (*indefinite*).

(b) ἀλγῶ τὴν κεφαλήν (*I am pained as to the head=*) *I have a pain in my head.*

(c) ἥδετο ἐπὶ πλούσιοις τοῖς πολίταις, *he rejoiced* (*or was glad*), *when the citizens were wealthy*, (*or, on account of the citizens who were wealthy*).

(d) ὁ ἔμος πατὴρ καὶ ὁ τοῦ φίλον, *my father and my friend's*, (*literally, my father and the of my friend*).

20. VOCABULARY 3.

Slave, δοῦλος, οὐ, ὁ.

To feel or suffer pain; to {
be pained at, ἀλγέω.

Head, κεφαλή, ἡς, ἡ.

^m Thus in the example following it is not, '*rich citizens*', as opposed to *other citizens*; but '*he rejoiced in their being rich*; or in *the wealth of . . .*' &c.

To rejoice, be glad, or to take pleasure in,	$\eta\delta\omega\mu\alpha i$ (with <i>dative</i>).
Wealthy, rich,	$\pi\lambda o\acute{u}si\sigma\zeta$, <i>a</i> , <i>or</i> .
Father,	$\pi a\tau\eta\varrho$, ^o <i>ερος</i> (<i>ρος</i>), <i>ō</i> .
Friend,	$\varphi\tilde{\iota}\lambda\sigma$, <i>ov</i> , <i>ō</i> .
Thine, thy	$\sigma\acute{o}\zeta$, <i>σή</i> , <i>σύν</i> .
Mine, my,	$\dot{\epsilon}μό\zeta$, <i>ή</i> , <i>όν</i> .
Jaw,	$\gamma\acute{r}a\acute{u}\theta\sigma\zeta$, <i>ov</i> , <i>ή</i> .
Tooth,	$\dot{\delta}\delta o\acute{u}\zeta$, <i>όντος</i> , <i>ō</i> .
Ear,	$\text{ο}\tilde{\iota}\zeta$, <i>ωτός</i> , <i>τό</i> .
Foot,	$\pi o\acute{u}\zeta$, <i>ποδός</i> , <i>ō</i> .
Hand,	$\chi e\acute{i}\sigma$, <i>χειρός</i> , <i>ή</i> (root <i>χερ</i> for G. D. <i>dual</i> and D. <i>plur.</i>)
Knee,	$\gamma\acute{o}\nu\zeta$, <i>γόνατος</i> , <i>τό</i> (R. <i>γονατ</i>).
Brother,	$\dot{\alpha}\delta e\lambda\phi\zeta$, <i>οῦ</i> , <i>ō</i> .
Daughter,	$\dot{\theta}u\gamma\acute{a}\tau\eta\varrho$, ^o <i>ερος</i> (<i>ρος</i>), <i>ή</i> .
Mother,	$\mu\acute{e}\tau\eta\varrho$, ^o <i>ερος</i> (<i>ρος</i>), <i>ή</i> .
Wise, clever,	$\sigma\acute{o}\phi\zeta$, <i>ή</i> , <i>όν</i> .
Happy,	$\epsilon\dot{\nu}\delta a\acute{u}\mu\omega\zeta$, <i>ων</i> , <i>ον</i> .
To love,	$\varphi\acute{i}\lambda\acute{e}\omega$.
To be vexed at,	$\ddot{\alpha}\chi\theta\omega\mu\alpha i$, <i>έσωμαι</i> , <i>η\chi\theta\acute{e}\sigma\theta\eta\varrho</i> (<i>dative</i>).
Beautiful,	$\pi a\lambda\acute{o}\zeta$, <i>ή</i> , <i>όν</i> .
Bad,	$\dot{\chi}a\kappa\acute{o}\zeta$, <i>ή</i> , <i>όν</i> .

OBS. 1. *ηδεσθαι* and *ηχθεσθαι* are more commonly followed by the dat. P (without a prepos.) except in the construction explained in 19. c.

OBS. 2. 'That,' when it stands for a subst. before expressed, is to be translated by the article. (See 19*. d.)

Exercise 3.

21. The mother of the beautiful daughter has a pain in her jaws. I am glad that my brothers are happy.⁵

ⁿ Adjectives in *ος* denote what *belongs to*, *concerns*, or *comes from* what the root expresses. They are formed from *substantives*, and sometimes from other adjectives in *ος*. When the root ends in *τ* it is sometimes changed into *σ*: *πλοῦτος*, *wealth*, *πλούσιος*.

^o Πατήρ, μῆτηρ, θυγάτηρ, γαστήρ, throw away *ε* in G. and D. *sing.* and D. *pl.* They have V. *ερ*, and insert *ά* before *σι* in D. *pl.*

^p "Αχθωμαι, and in the poets *ηδομαι*, are also followed by the *acc.* especially of neut. pronouns.

The father rejoiced in his son's being wise (*c*). My friend and my brother's (*d*). I often have a pain in my foot. My mother was suffering from a pain in her hands (*b*). I am vexed that the bad are wealthy (*c*). The daughter loves *her* mother. My slave loves my brother's. I admire your virtue and *that* of your friend. The beautiful damsels shall be turned into a horse. I am pleased with *those who transact*¹ the affairs of the state. He was vexed that the citizens were rich. I take pleasure in my daughter's being beautiful (*c*).

§ 4. Article continued.

22. a) The Greeks often place the genitives between the noun governing and the article; or they repeat the article after the noun.
 b) A *noun* or *participle* is often understood, so that the *article* stands alone.

23. a) ἡ τοῦ ποιητοῦ σοφία,⁴ or ἡ σοφία ἡ τοῦ ποιητοῦ, *the wisdom* (cleverness &c.) *of the poet*. ἡ καλὴ κεφαλή, or ἡ κεφαλὴ ἡ καλὴ τῆς κόρης, *the beautiful head of the maiden*.
 b) Ἀλέξανδρος ὁ Φιλίππου, *Alexander the son of Philip* (*νιός, son, understood*). ὁ Σωφρονίσκου, *the son of Sophroniscus*. εἰς τὴν Φιλίππου, *into Philip's country* (*χώραν, country understood*). τὰ τῆς πόλεως, *the affairs of the state* (*πράγματα understood*). τὰ ἐμά, *my affairs*, *my property*. οἱ ἐν ἀστεῖ, *the people in the city*, *those in the city*. οἱ σὺν τῷ βασιλεῖ, *those with the king*.

⁴ Substantives in *ἡ* are derived from *adj.*, and express the *abstract* notion of the *adj.*—The other positions of the *gen.* are frequently met with: Μηδέους τὴν ἀρπαγὴν. (Herod. i. 3.) ἡ ἀναχώρησις τῶν Ἀθηναίων. (Thuc. i. 12.) For a *partitive gen.* these are the *only correct positions*.

⁵ The latter position gives emphasis to the adjective or dependent genitive.

24. VOCABULARY 4.

Poet,	<i>ποιητής</i> , οῦ, ὁ.
Wisdom, cleverness,	<i>σοφία</i> , ας, ἡ.
Alexander,	<i>Ἀλεξανδρος</i> , ου, ὁ.
Philip,	<i>Φίλιππος</i> , ου, ὁ.
Sophroniscus,	<i>Σωφρονίσκος</i> , ου, ὁ.
Son,	<i>νιός</i> , οῦ, ὁ.
Country,	<i>χώρα</i> , ας, ἡ.
Our,	<i>ἡμετέρος</i> , α, ον.
Your,	<i>ὑμέτερος</i> , α, ον.
March <i>an army</i> (when spoken of its general),	<i>ἐλαύνω</i> .
March (<i>of the army</i> , and of a person <i>undertaking an expedition</i>) also journey, set out, &c.,	<i>πορεύομαι</i> (with <i>aor. i pass.</i> ; <i>ἐπί τινα</i> , <i>against</i> a person).
Persian,	<i>Πέρσης</i> , ον, ὁ.
Scythian,	<i>Σκύθης</i> , ον, ὁ.
Cyrus,	<i>Κῦρος</i> , ον, ὁ.
King,	<i>βασιλεύς</i> , ἕως, ὁ.
Madness,	<i>μανία</i> , ας, ἡ.
People,	<i>δῆμος</i> , ον, ὁ.
Army,	<i>στράτευμα</i> , ^u ατος, τό.
Geometer,	<i>γεωμέτρης</i> , ον, ὁ.
With,	<i>σύν</i> (<i>dative</i>).
City, town,	<i>ᾶστυ</i> , ^v εος, τό.

Exercise 4.

25. I admire the wisdom of the geometer. *The peo-*

* *ἐλαύνω*, *ἐλάσω* (α), *ἐλῆλακα*, *ἐλῆλαμαι*, *ηλάθην*. Att. fut. *ἐλῶ*, *ἄς*, *ἅ*, &c., infin. *ἐλῆν*. It is *trans.* (*drive*, *urge on*), but used as *intrans.* (*march*, *ride*), by omission of *acc.*

^t This word was formed from an adj. *μαντις*, *mad*, which is quoted by Suidas.

^u *στρατός*, *στρατιά*, *army* : *στρατεία*, *expedition*. *στράτευμα* has both meanings ; the latter often in Herodotus.

^v *ᾶστυ* never means *the state*, as *πόλις* does. It is often used of an *old* or *sacred* part of a *πόλις*, as Londoners speak of ‘*the City*,’ as a part of London.

ple in the city admire the beautiful mother of the damsel. The people in the city admire the very beautiful daughter of the very beautiful mother. The king marches *into the country* of the Scythians. The army of the Persians marches into the country of the Scythians. Cyrus marches against the king of the Persians. The son of Sophroniscus is astonished at the madness of the people. The poet admires *those who manage*¹ the affairs of the state. I rejoice in the king's being wealthy.⁵ I am vexed when the bad are wealthy. The people in the city (*d*) admire the son of Philip. The king has the toothache (*i. e.* suffers pain in his teeth⁴). The clever geometer has a pain in his knees. A certain poet had a very beautiful horse. *Those with the king* will march against *the son of Philip*.

§ 5. Article continued.

26. An adverb with the Article is equivalent to an adjective.

οἱ πάλαι,^w the *long ago* men = *the men of old*.

ὁ μεταξὺ χρόνος, the *between time* = *the intermediate time*.

ἡ αὔριον, *adv.* (*ἡμέρα, day, understood*), *the morrow, the next day.*

28. VOCABULARY 5.

Long ago,	<i>πάλαι.</i>
Man,	<i>ἄνθρωπος ov, ὁ (= homo).</i>
Between,	<i>μεταξύ.</i>
To-morrow,	<i>αὔριον (adv.)</i>
Time,	<i>χρόνος, ov, ὁ.</i>
Near,	<i>πέλας: πλησίον.</i>
One's neighbour,	<i>ὁ πλησίον.</i>
Then,	<i>τότε.</i>

^w So in English, 'the *then* Mayor.'

Now,	<i>νῦν.</i>
Here,	<i>ἐνθάδε.</i>
There,	<i>ἐκεῖ.</i>
Up, upwards.	<i>ἄνω.^x</i>
Down, downwards,	<i>κάτω.</i>
Move,	<i>κινέω.</i>
Crocodile,	<i>κροκόδειλος, ον, ὁ.</i>
Both,	<i>ἄμφω: ἀμφότερος: (the lat- ter often in the plur.: ἀμφότερα τὰ ὡτα, both his ears. Xen.)</i>
Life,	<i>βίος, ον, ὁ.</i>
This,	<i>οὗτος, αὕτη, τοῦτο, &c.</i>

Exercise 5.

In doing the exercise, consider which of the adverbs *comes nearest* to the meaning of the adjective or equivalent phrase.

29. The men *of old* did this. They did this the next day (*dat.*) The crocodile moves its *upper* jaw. The son of Sophroniscus has a pain⁴ in both his ears. I am surprised at the madness of the *Persians of old times*. I wonder at *the men of the present day*.⁵ I admire *the wise men of old*. They love *the present life*. We wonder at the madness of our neighbours. *The people there*⁶ are astonished at the madness of those with the king. I am astonished at the cleverness of those who manage my affairs.

Exercise 6.

30. He had a pain (*imperf.*) in both his knees. The people here admire the son of Sophroniscus. The crocodile was turned into a hare (14. e). The people here

* Of countries, *ἄνω* is used of marching into the *interior*; *κάτω*, of marching *down to the coast*.

⁷ The *now* men.

⁸ People = persons must not be translated by *δῆμος*. *The people there*, *οἱ ἐκεῖ.*

admire my daughter and my brother's. The people there are doing well. I have often wondered at the wisdom of our *present* geometers. The crocodile lays eggs. The king of the Scythians has a pain in⁴ his *lower* jaw.

§ 6. Article continued.

31. a) To express that a person 'has *a* very beautiful head,' the Greeks said: 'has *the* head very beautiful.'^a

32. b) τὸ καλόν, is: 'the beautiful,'^b 'the honorable,' in the *abstract*; *beauty*. τὰ καλά, are: *beautiful (or honorable) things*; *whatever things are beautiful; what is beautiful, or simply, beautiful things*.

Oss. We learn from (34*. b), that the *first person plur.* of the *pres. subj.* is used in exhortations; and from (34*. c), that μή is used with it for 'not' (See 107*. 1.)

33. d) The infinitive with the article becomes a substantive declinable throughout, and answering^c to the English '*participial substantive*' in —ing.

34. e) *Abstract nouns*, and the *names of materials*, generally take the article. When a *whole class*, or *any* individual of that class, is meant, the noun, whether singular or plural, takes the article.

34*. a) ὁ ρινόκερως τὴν δορὰν ἰσχὺροτάτην ἔχει, *the rhinoceros has a very strong hide.*
 b) φεύγωμεν τὰ αἰσχρά· διώκωμεν τὰ καλά, *let us fly*

^a The article must not be used, unless it is *assumed* that the thing in question *has* the property, the object being only to describe of *what kind* it is. If the writer wished to *inform* us that the rhinoceros *had a hide*, which was moreover a *strong one*, he would *not* use the article. Thus of the crocodile: ἔχει δὲ καὶ δυνχανεῖς καρπερός, *it also has strong claws.*

^b Thus in English, "Burke on the *Sublime and Beautiful*."

from what is base; let us pursue what is honorable.

- c) μὴ διώκωμεν τὰ αἰσχρά, *let us not pursue what is base.*
- d) τὸ ταχὺ λαλεῖν, *talking fast; τοῦ ταχὺ λαλεῖν, of talking fast, &c.; τὸ πάντας κακῶς λέγειν, the speaking ill of every body.*
- e) ἡ ἀρετή, *virtue; ὁ χρυσός, gold; οἱ ἀγαθοί, the good; οἱ ἄετοί, eagles.*
- f) τὸ τελευταῖον, *at last; τὸ ἀπὸ τοῦδε, henceforth.*

35. VOCABULARY 6.

Rhinoceros,	ρινοκέρως, ωτος, ὁ.
Nose,	φίς, φῖνός, ἡ (plur. "nose-trils").
Horn,	κέρας, ατος (αος, ως), τό.
Hide,	δορά, ἄσ, ἥ.
Strong,	ἰσχὺρός, ἀ, ὅν.
To fly from,	φεύγω.
Base, disgraceful,	αἰσχρός, ἀ, ὅν: αἰσχίων, αἴσ-
	χιστος.
To pursue,	διώκω.
Fast, quick,	ταχύς, εῖα, ὑ (neut. adj. = adv.)
Talk,	λαλέω.
Speak, say,	λέγω.
Speak ill of,	κακῶς λέγειν (acc.)
Speak well of,	εὖ λέγειν (acc.)
Treat ill, behave ill to,	κακῶς ποιεῖν (acc.)
Treat well, do kind offices to, confer benefits on,	εὖ ποιεῖν (acc.)
Elephant,	ἐλέφας, αντος, ὁ.
Stag,	ἐλαφος, ον, ὁ.
Gold,	χρυσός, οῦ, ὁ.

^c Literally, 'the from this' (time).

^d Nouns in *a* and *η*, from verbal roots, are generally oxytone. The abstract notion predominates in them (B.); the vowel of the root is often changed into *o*, as in perf. 2. (mid.) δέρω, *slay*; δορά.

^e The *fut. mid.* is the more common in Attic Greek.

Good,

ἀγαθός, ἡ, σύ: ἀμείνων, ἄριστος.

Eagle,

άετός, εῦ, ὁ.

διώκειν is also, *to prosecute*; *φεύγειν*, *to be prosecuted*: *διώκειν τινὰ φένον*, *to prosecute a man on a charge of murder*; *φεύγειν φένον* (*understand δίκην, cause, trial*), *to be tried for murder*

Exercise 7.

36. The elephant has *a* strong hide. The maiden has very beautiful hands. The stag has very beautiful horns.¹² The Persian's boys pursue *what is honorable*. Let us fly from those who pursue¹ *what is disgraceful*. Do not let us fly from *what is honorable*. Let us avoid (*fly from*) talking fast. Let us fly from the madness *of speaking ill of every body*. Let us do kind offices to our friends. The citizens *prosecute Philip on a charge of murder*.¹⁷ Sophroniscus *was tried for murder*.¹⁷ Let us henceforth pursue *the honorable*. Let us not treat our (18) slaves ill. He took pleasure in doing kind offices to the good (*Obs. 1. p. 17*). The Scythians admire the beauty of gold. The boy wonders at the horn of the rhinoceros.

§ 7. Article as a demonstrative pronoun. Pronoun.

37. a) *ὁ μὲν—ὁ δέ*,^f *this—that; the one—the other, &c.* *οἱ μὲν—οἱ δέ*, *these—those; some—others.* (More than one *ὁ δέ* may follow.)

b) In a narrative *ὁ δέ* stands (once) in reference

^f *μὲν*, *indeed*;—*δέ*, *but*. Often, however, there is no considerable opposition between words so connected, the use of *μὲν* being principally to prepare us for a coming *δέ*. It need not be translated, except when the context plainly requires an *indeed*.—In translating from English into Greek, whenever the *second* of two connected clauses has a *but* the first should have a *μὲν*.

to an object already named. So *καὶ ὅς*, when the reference is to a *person*.

39. *d.* 1) *αὐτός* is ‘self,’ when it stands in the *nom.* without a substantive, or, in *any case with ore.*

2) *αὐτός* is *him, her, it, &c.* in an oblique case without a substantive.

3) *ὁ αὐτός* is ‘the same.’

4) *αὐτός* standing alone in an oblique case, is never ‘self,’ except when it is the first word of the sentence.

40. *a)* *τα αὐτὰ τοὺς μὲν λυπεῖ, τοὺς δὲ τέρπει, the same things pain some persons, but delight others.*

b) *λύκος ἀμνὸν ἔδωκεν. ὁ δὲ εἰς ναὸν κατέφυγε, a wolf was pursuing a lamb; and (or but^h) it fled for refuge into a temple.*

c) *καὶ ὃς ἔξαπατηθεὶς διώκει ἀνὰ κράτος, and he, being deceived, pursues at full speed (literally, ‘at or with force or strength’).*

d) *αὐτὸς ἔφη, he himself said (it). αὐτός ὁ δοῦλος, or, ὁ δοῦλος αὐτός, the slave himself: ὁ αὐτὸς δοῦλος, the same slave. μᾶλλον τοῦτο φοβοῦμαι ἢ τὸν Θάνατον αὐτὸν, I fear this more than death itself. ἔδωκεν αὐτοῖς τὸ πῦρ, he gave them the fire. αὐτὸν γὰρ εἶδον, for I saw the man himself: εἶδον γὰρ αὐτόν, for I saw him.*

41. VOCABULARY 7.

Same,	ὅ αὐτός, ἡ, ὁ.
Some—others,	οἱ μὲν—οἱ δε.
To pain, annoy,	λυπέω.
Delight,	τέρπω.

^ε καταφεύγω. (2. aor.)

^h δὲ is not only *but*, but also *and*, and in Homer *for*. It is used where no other particle is required, to avoid having a proposition in the middle of a discourse *unconnected* with what goes before. It is often therefore, omitted in translating into English.

Wolf,	λύκος, ον, ὁ.
Lamb,	άρνητος, ον, ὁ.
Fly for refuge,	καταφεύγω.
Temple,	ναός, ⁱ ον, ὁ.
More—than,	μᾶλλον—ἢ.
To fear,	φοβέομαι ^k .
Death,	Θάνατος, ον, ὁ.
Fire,	πῦρ, πυρός, τό
Say,	φημί.
Give,	δίδωμι.
Sheep,	ὄvis, οις. ¹
Dog,	κύων, κυνός, ὁ et ἡ (m. if the sex is not to be spec- ified. R. κυν, V. κύων).
House,	οἶκος, ον, ὁ.
Deceive,	ἀπατάω, ἐξαπατάω (the lat- ter being stronger, to de- ceive thoroughly).
At full speed,	ἀνὰ κράτος (at force).
Force, strength,	κράτος, εος (οῖς), τό.
Ride,	ἔλαυνειν (to drive on, ἵππον understood).
For,	γάρ.

 Can γάρ begin the sentence? (No.) Can δέ? (No.) Can μὲν? (No.)

Exercise 8.

42. A dog was pursuing a sheep, and it fled-for-refuge into a house. Some admire the mother; others the daughter. Cyrus rides at full speed. I^m myself say it I admire the mother more than the daughter herself. They will give him the gold. I will give the gold to (the man) himself (39.4). I deceived the slave himself.

ⁱ νεῦσις, Att.

^k In act. *frighten*. It has f. mid. and pass.; aor. pass.

The forms in Attic Greek are; S. οἰς, οἰών, οἴτι, οἴνος,—D. οἴτη, οἰοῖν.

P. οἰεις, οἰώνις, οἴτις, οἴας and οἴς. (It is m. and f.).

[—] The nom. of the personal pron. is not to be expressed.

And they (40. c), being deceived, fly-for-refuge into a temple. *And he*, riding at full-speed, flies from those who¹ are pursuing him.² The wolves fly at full speed Let us pursue the wolves at full speed. *The same* dogs are pursuing the hares. Let us pursue themⁿ *ourselves*. Let us not deceive our neighbour. *The Persians of those days*¹¹ pursued honorable things.¹³ Speak well of those who¹ have done you kind offices.¹⁶

§ 8. Pronouns continued.

43. The noun with *οὗτος*, *όδε* (*this*), *ἐκεῖνος* (*that*), takes the article; the pronoun standing before the article, or after the noun.

44. *πᾶς* in the sing.^o without the article (= *ἕκαστος*), *each*, 'every'; with the article, 'whole,' 'all.'

45. a) *οὗτος ὁ ἄνήρ*, or *ὁ ἄνήρ οὗτος* [*not ὁ οὗτος ἄνήρ*]. *this man.* *ἐκεῖνος ὁ ἄνήρ*, or *ὁ ἄνηρ ἐκεῖνος* *that man.* *αὐτὸς ὁ βασιλεὺς*, or *ὁ βασιλεὺς αὐτός*, *the king himself.*

b) *πᾶσα πόλις*, *every city*; *πᾶσα ἡ πόλις*, *the whole city*, *all the city*.

c) *ἄλλοι*, *others*; *οἱ ἄλλοι*, *the others*; *οἱ ἔτεροι*, *the others* (with a stronger opposition), *the other party*.

d) *ἡ ἄλλη χώρα*, *the rest of the country*.

e) *πολλοί*, *many*; *οἱ πολλοί*, *the many*, *the multitude*, *most people*.

46. VOCABULARY 8.

Others,	<i>ἄλλοι.</i>
The others,	<i>οἱ ἄλλοι.</i>

▪ The acc. of the pronoun is seldom expressed when the person meant is quite obvious.

◦ In the plur. *πάντες* must have the article, when there is reference to particular objects: when not, the usage is variable.

The other party,	<i>oi ἔτεροι.</i>
The rest of,	ὁ ἄλλος (agreeing with its subst.)
Many, much,	πολὺς, ^P πολλή, πολύ.
Great,	μέγας, μεγάλη, μέγα.
The many, the multitude,	{ <i>oi πολλοί.</i>
Most people,	
Every, each,	πᾶς (in the sing. without the art.)
The whole, all,	πᾶς ὁ, or ὁ πᾶς (in the sing. Pl. πάντες: see note on 44.)
This,	οὗτος: ὅδε.
That,	ἐκεῖνος, η, ο.
Man,	ἀνήρ, δρός: ἄνθρωπος, ον, ὁ.
To cut,	τέμνω, ^q (of a country to rav- age or lay waste by cut- ting down its trees, crops, &c.)
The enemy,	<i>oi πολέμοι (adj.)</i>

OBS. *ἀνήρ* ^P (*vir*), *man* as opposed to *woman*, and used in a good sense. *ἄνθρωπος* (*homo*), *man* as a *human being*, opposed to other animals; and often used, like *homo*, when *contempt* is to be expressed.

Exercise 9.

 OBS. With '*this*', '*that*', the order is,

Pron.	Art.	Noun.
(or,) Art.	Noun,	Pron.

47. The enemy laid waste *the whole* country. The other party are laying waste *the rest* of the country. My brother is pursuing the same Persians. I admire *this* city. I often admired *that* city. The many do not (*οὐ*) admire the beauty of wisdom. The king *himself* is laying waste *the rest* of the country. A certain man was pursuing his slave; *but he* fled for refuge into the upper¹¹

^P τέλυς, πολλή, πολύ,
πολλοῦ, πολλῆς, πολλοῦ, &c.

^q τέμνω, τεμᾶ, τέρμηκα, ἔτερον, ἔτμηθην. (Roots: τεμ, τμε.)

^v See Jelf's Greek Gram., Vol. I. p. 81, 97.

city. The others were turned into eagles. I will give *the whole egg* to my brother. He gave *all the water* to his (18) horses. I feel pain⁴ in every part of my head (*in my whole head*). *Most people* rejoice when⁵ their friends are wealthy. *The other party* manage the affairs of the city.

§ 9. Pronouns continued.

48. a) In the reflexive pronouns (*ἐμαυτοῦ*, &c.)⁶ the *αὐτός* is not *emphatic*. To express ‘self’ emphatically, *αὐτός* must precede the pronoun, *αὐτὸν σέ*, &c.

49. b) ‘Own’ is translated by the *gen.* of the reflexive pronoun (*ἐαυτοῦ*). ‘His’ by the *gen.* of *αὐτός*. (So ‘their’ by *gen. plur.*)

50. c) *ἐαυτοῦ* is often used (like *sui*) in a dependent sentence, or in a clause having *acc.* and *infin.*, for the *subject* of the principal sentence.⁷

But the simple *αὐτόν* is often used, or *εἰ* (*οὖ, οἶ, &c.* *σφεῖς, οφῆς, &c.*)

εἰ is never *simply* reflexive in Attic prose, but is confined to *this kind of* reflexive meaning. (B.)⁸ The forms *οὗ, εἰ*, occur in *Plato*, but not in the other great Attic prose-writers. (Kr.)

51. a) *ἔθιξε σαυτόν, accustom yourself.*

b) *ἔφη πάντας τὸν ἀνθρώποντος τὰ ἐαυτῶν ἀγαπᾶν,*
he said that all men loved⁹ their own things.

- G. *ἐμαυτοῦ*, *ἐμαυτῆς,*
 D. *ἐμαυτῷ*, *ἐμαυτῇ,*
 A. *ἐμαυτόν*, *ἐμαυτήν.*

⁶ Of course only when it *cannot* be mistaken for the subject of the *infin.* or dependent verb.

⁷ This passage is misconstrued, and so made incorrect, by the Eng. Translator of Buttmann, p. 325.

⁸ It is an idiom of our language to use a *past tense* in a sentence beginning with ‘that’ (and other dependent sentences), when the verb on which they depend is in a *past tense*. The *pres.* *infin.* must be used in Greek, whenever the action to be expressed by it did not precede the time spoken of.

c) νομίζει τὸν πολίταν ὑπηρετεῖν ἵνα ντῶ, *he thinks that the citizens serve him.*

d) στρατηγὸς^w ἦν Ξενοκλείδης, πέμπτος αὐτός, *Xenoclydes was their general (himself the fifth =) with four others.*

52. VOCABULARY 9.

Accustom,

ἐθίζω.^x

I am accustomed,

εἰθισμαι or εἰωθα (a perf. 2. from ἐθω: *κατὰ τὸ εἰωθός, neut. part. accg. to my, his, &c. custom; as my, his, &c. custom was.*)

Love, like, am fond of,

ἀγαπάω: also, with *acc.* or *dat.* “I am contented with.”

Think, am of opinion,

νομίζω.

Serve, perform service,

ὑπηρετέω.

General,

στρατηγός, οῦ, ὁ.

To command (an army),

στρατηγέω.

Third,

τρίτος, η, ον.

Fourth,

τέταρτος, η, ον.

Every body,

πᾶς τις.

I am present, here, &c.,

πάρ-ειμι. (*τὰ παρόντα present things, circumstances, or condition.*)

To perform this service, ὑπηρετεῖν τοῦτο.

“ *these services, ὑπηρετεῖν τὰῦτα.*

Exercise 10.

53. Accustom yourself to confer benefits upon^z the good. Every body loves *his own* things. I accustom myself to serve the state. Cyrus, as his custom was, was riding at full speed. I will give the gold to you

^w From στρατός *army*, ἄγω *lead*.

^x Augment. *i*, εἰθίζον, εἰθισμαι. It is used in *pass.*

^y ἔπος, ἐρέτης, *rower*, properly, *to row for a person, or at his command.*

yourself (48). Philip was their general *with two others*. He thinks that the citizens have conferred benefits upon him. Accustom yourself to be contented with your⁽¹⁸⁾ present condition. Let us not treat those ill who¹ have done good to us. He accustomed himself (*imperf.*) to perform these services for the good. I will perform this service for you. He has a¹² large head. I am accustomed to perform you these services.

§ 10. *Of the Neuter Adjective.*

54. a) In Greek, as in Latin, the *neut. plur.* of an adjective is used without a substantive, where we should rather use the *singular*.

55. b) The *neut. article* with a *gen.* case, is used in an indefinite way for any thing that *relates to*, or *proceeds from*, what the *gen.* expresses.

56. c) Neuter adjectives are used *adverbially*; and generally,

The neut. *sing.* of the *comp.* } serve also for *comp.*
The neut. *plural* of the *sup.* } and *sup.* of the adv.

57. d) When an adjective is the *predicate*, it is often in the *neut. singular*, when that is not the gender, or even number, of the *subject*.

This can only be, when the assertion is made of a class or general notion; not of a particular thing. It may be supposed to agree with *thing* understood.

58. e) *πολὺς* (*πλέων* or *πλεῖων*, *πλεῖστος*), superlatives, and the *adj.* *γηιστος*² stand in the gender of the *gen.* that follows them, when we might have rather expected the *neut. adj.* (Not *τὸ πολὺ τῆς γῆς*, but *ἡ πολλή*.)

59. a) *εἶπε ταῦτα*, *he said this.*

* *Acc. plur.* *εἰς* and *εἰς*. G. *οὐς* in later writers.

b) τὰ τῶν θεῶν φέρειν δεῖ, we should bear what comes from the gods.
 c) σοφώτερον ποιεῖς, you act more wisely.
 αἰσχιστα διετέλεσεν, he lived in a most disgraceful way.
 d) ἡ ἀρετὴ ἔστιν ἐπαινετόν, virtue is praiseworthy.
 e) ἡ πολλὴ τῆς χώρας, the greater part of the country. ὁ ἥμισυς τοῦ χρόνου, half the time.

60. VOCABULARY 10.

We ought, should or must,	δεῖ (oporet).
To bear,	φέρω. ^b
Said,	εἶπον. ^c
To live,	διατελέω, ἔσω (properly finish, go through; <i>βίον</i> or <i>χρόνον</i> understood).
Praiseworthy,	ἐπαινετός, ἡ, ὁν.
To praise,	ἐπαινέω. ^d
To act,	ποιέω.
Forwardness, zeal,	τὸ πρόθυμον (<i>adj.</i> for ἡ προθυμία).
Peloponnesus,	Πελοπόννησος, ον, ἡ.

Exercise 11.

61. The others laid waste *half* the country. The other party¹⁹ act more wisely. The rest¹⁹ of the Scythians act more wisely. He spent half his life in a most disgraceful way. The others are doing better. The *rest* of the citizens are doing very well. The king of the Persians has ravaged the greater part of the

^a δεῖ (—δέοι, δέη, δέν, δέον), δεήσει. *Imperf.* ἔδει.

^b φέρω, οἴσω, ἐνήνοχα: *aor.* 1. ἦνεγκα. *Pass.* ἐνεχθῆσομαι and οἰσθῆσομαι, ἐνήνεγμαι, ἡνέχθην.

^c εἶπον (εἰπέ, &c.) an *aor.* 2. Also εἶπα *aor.* 1., of which εἶπατε, εἶπατο, and also εἶπας, are used by *Attic* writers.

^d —ἔσω (Xen. but generally ἔσομαι,) ἔνεσαι, ἔνεκα, ἔνεθη. but ἔνημαι.

^e By 56 the *compar.* and *superl.* of *good* must here be used.

Peloponnesus. Wisdom is praiseworthy (57. d). The son of Sophroniscus¹⁰ said *this* (54. a). Let us bear *what comes from the gods*. The son of Philip will command (the army) *with three others*.²¹ Accustom yourself to bear what comes from the gods. One ought to like one's own things. A certain man had a hen Eagles¹⁵ have a¹² very beautiful head.

§ 11. *Subject and Predicate.*

62. a) The *nom. neut. plur.* generally has the verb in the *singular*; but often not b) when *persons* or *living creatures* are spoken of.

c) The verb 'to be' is often omitted.

64. a) τὰ ζῶα τρέχει, *the animals run.* τῶν ὅντων τὰ μέν ἐστιν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν, *of existing things some are in our power, and others are not in our power.*

b) τοσάδε ἔθνη ἐστρατεύονται, *so many nations went on the expedition.*

c) τὰ τῶν φίλων κοινά, *the property of friends is common.*

65. VOCABULARY 11.

Animal,

ζῶον, ον, τό.

Run,

τρέχω¹ (δραμ).

In a person's power,

ἐπί with the *dat.* of the *person* (ἐπί ἐμοί, *in my power*; ἐπί ἐμοῦ, *in my time*; ἐπί τοῦ πατρός, *in my father's time*).

So many,

τόσος, τοσσόδε, τοσοῦτος.

Nation,

ἔθνος, εος, τό.

Go on an expedition,

στρατεύω.

¹ τρέχω, δραμοῦμαι, δεδράμηκα, ἔδραυον.

Existing things, things, τά ὄντα (part. from εἰμί. τῷ
that are, or (54, a) what is, ὄντι, in reality, really.)
To go away, ἀπ-ειμι.^ε
Now (=already, at once,
without waiting any πρόθη.
longer),

(Words after which the omission of the copula ('is' 'are' &c.), is
very common.)

Ready,	έτοιμος, ^h η, ον.
Disappeared, vanished,	φρονῦδος, ⁱ η, ον.
(It is) time,	ώρα.
Easy,	ὅρδιον (neut. of ὅρδιος).
Hard, difficult,	χαλεπόν (neut. of χαλεπός).
Worthy,	ἀξιος, α, ον.
Possible,	δυνατός, ή, ον,
Impossible,	ἀδύνατος, ος ον.
Necessity,	ἀνάγκη (=it is necessary).
Lawful,	θέμις, θέμιδος, ή (=fas)
&c., &c.	

Exercise 12.

66. These things were not in my power. These things took place in our fathers' times. This (*plur.*) is good. It is now time to go away. They are ready to do this. The judge is worthy of death (*gen.*) The boys have disappeared;^k the father has disappeared. Many nations will go on the expedition. It is easy to the wise, to bear *what comes from the gods*.²⁵ It is necessary to bear what comes from the gods. Let us go away at once. Socrates, the sonⁿ of Sophroniscus, was really wise. For it is not lawful to speak ill of the gods. It is hard to deceive the wise.

^e εἰμι has a *fut.* meaning, and is more common in this sense than λενσομαι, *fut.* of λεχομαι. In the *moods* it is used as *pres.* or *fut.* (B.)

^h Afterwards έτοιμος.

ⁱ From προ, πρός: only found in *nom.* of all numbers.

^k Begin with *adj.* *Have, has*, are not to be translated.

§ 12. *On the Moods.*

67. a. 1) *The moods of the aorist do not refer to past time*, and are therefore rendered by the *present* in English.

2) The moods of the aorist express *momentary¹* actions; those of the present, *continued* ones.

3) But the *participle* of the aorist *does* refer to past time. *πεσών, having fallen.*

68. a) *μή* when it *forbids*, takes the imperative of the present, the subjunctive of the aorist.^m

[In doing the exercises, consider (1) whether a *single definite* action is spoken of; or a *continued* action, or *habit*. Having thus determined whether the aorist should be used, or the present, (2) if you use the *present* you must also use the *imperative*; if the *aorist*, the *subjunctive*.]

Of course the *subj.* of the *present* must be used for the *first person* (when the present is to be used), as the *imperat.* has no first person.

69. ~~☞~~ *The optative is the regular attendant of the historical tenses.* Hence,

70. b) The *relatives* and *particles* (except the compounds of *ἄρ*; see 77, 89), which take the *subjunctive*, after the *present* and *future*, take the *optative* after the *historicalⁿ* tenses.

The *optative* is thus, in fact, the *subjunctive* of the *historical tenses*, answering to the *imperfect* and *pluperfect* of the Latin *subjunctive*.

71. c) So the particles and pronouns which go with the indicative *in direct*,^o take the optative *in oblique^p* narration.

¹ *Momentary* is here used in a somewhat loose way, to express *single definite* actions, not contemplated as *continuing*.

^m *μή* with *imperative present* tells a man to *leave off* what he has already begun: *μή* with *aor. subj.*, tells him *not to begin* the action. (H.) This is a *consequence* of the distinction pointed out, not a *new* distinction.

ⁿ i. e. *Imperf.*, *aorists*, and *pluperf.*

^o *Oblique narration* (*sermo obliquus*) is when the *opinions asser-*

72. a) μὴ κλέπτε, *do not steal* (forbids stealing *generally*).

μὴ κλέψῃς, *do not steal* (forbids stealing in a *particular instance*).

b) { πάρειμι, ἵνα ἴδω, *I am here to see.*
 { παρῆν, ἵνα ἴδοιμι, *I was there to see.*
 { οὐκ ἔχω (or οὐκ οἴδα), ὅποι τράπωμαι, *I don't know which way to turn myself.*
 { οὐκ εἰχον (or οὐκ ἤδειν), ὅποι τραπούμην, *I did not know which way to turn myself.*

c) ηρετο, εἰ οὕτως ἔχοι, *he asked if it were so.*
 ἔλεξέ μοι, ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἦνπερ ὁρφῆν, *he told me that the road led to the city which I saw.*

73. VOCABULARY 12.

Steal,	κλέπτω.
Theft,	κλοπή, ḡs, ḡ.
Know,	οἶδα. ^a
Whither,	ποῖ; (in dependent questions ὅποι.)

tions, &c., of another are related in the *third person*. “He said that he thought, &c.”—“He said, ‘I think,’ &c.” would be in *direct narration* (*sermo rectus*).

P In *dependent* (or *indirect*) questions, the *regular rule* is to use,

not πόσος;	ποῖος;	πηλίκος;
(quantus?)	(qualis?)	how old or big?
but	δηδόσος,	δηδοῖς,
So not ποτέ;	ποῦ;	πῶς;
when?	δηδόσος,	πόθεν;
whither?	δηδοῖς,	πᾶ;
but	δηδέτε, δηδοι,	δηδούν,
		δηδωτον,
		δηδηθεν,
		δηδη.

So, also, not τις, but δοτις. But the *direct interrogatives* are very often used in *indirect* questions, as: ήρώτα με τις εἶην, *he asked me who I was.*

^a Properly a perf. from εἶδω, *see.* I have perceived=I know.

οἶδα, ισθι, εἰδεῖν, εἰδῶ, εἰδέναι, εἰδώς.

Plup. ḡdeiv. Fut. εἰσοματ (εἰδήσω).

Perf. οἶδα, οἶσθα, οἶδε | ιστον, ιστον | ισμεν, ιστε, ιστοι.

Plup. S. ḡdeiv, Att. ḡdē (from ḡdea).

ἡδεις, commonly ḡdeisθα, Att. ḡdēσθα.

ἡδει, Att. ḡdeiv, and ḡdē.

P. ḡdeimav and ḡsmev.

ἡδειτε, ḡstev.

ἡδεσαγ, ḡsag.

Turn, To ask,	τρέπω (Mid. <i>turn myself</i>) ἡρόμην, aor. 2: (<i>ἐρωτάω</i> used for the other tenses.)
Road, Lead (of a road)	όδός, οῦ, ἡ.
See, To be so,	φέρω. οράω. οὐτως ἔχειν (to have <i>them- selves</i> so.)
To be found or brought in guilty,	ἀλώναι ^o (with <i>gen.</i>)
Battle, Fight,	μάχη, ης, ἡ.
That, in order that,	μάχομαι, ἰσομαι, οῦμαι, ημαι.
That, after verbs of <i>telling</i> &c., for Latin <i>accus.</i> with <i>infinitive</i> ,	ίνα (= <i>ut.</i>) ὅτι, (with <i>indic.</i> unless the <i>optative</i> is required by 71. The <i>acc.</i> with <i>infin.</i> also occurs. See 91. b.)

For what is *ἔχω* sometimes used? (*to know*: so ‘*non habeo quo me vertam.*’) What are *strengthening* particles, and with what words are they often used? (*γέ*, *at least*; *πέρ*, *very*; *δή*, *now*. They are frequently used with *relatives*.)

Exercise 13.

74. I am here *to see* the battle. I was here *to set* the battle. Do not pursue *what is disgraceful*.¹³ The road leads to Athens. The boy says that the road leads to Athens. The boy told me that the road led to Athens. Do not deceive your father (of a *particular* instance of deceit). The Persian was found guilty of murder. I asked him what he was doing. He asked me who I was. Who are you (*plur.*)? I asked them who they were. He told me that Xenoclydes commanded them

* The tenses supplied from the roots ὄπ, εἰδ: δράω, δύομαι, ἐώρακα, ἐώρημαι (ῶμμαι), ὠφθην. Imp. ἐώρων. For aor. εἶδον, ιδέ, &c. and εἶδόμην ιδού, &c.

** ἀλίσκομαι (*am taken or caught*), ἀλώσομαι, ἐάλωκα. Aor. ἐάλω (ῆλων), ἀλοίην, ἀλῶ (ὦς, &c.), ἀλῶναι, ἀλόνς.

The *a* is *long* in the augmented, *short* in the unaugmented forms.
See note on 51. b.

*with two others.*³¹ Do not steal these things. Do not accustom yourself to deceive your mother. I was there to fight. He asked me whether (*εἰ*) these things were so.

§ 13. *The Moods continued.*

On εἰ and ἄν. Conditional Propositions.

Introductory remarks on *ἄν*.

75. This particle (of which Hermann considers the real meaning to be *by chance, perhaps*; but Hartung, *else, otherwise*) gives an expression of *contingency* and *mere possibility* to the assertion.

76. Its *principal* use is in the *conclusion* of a hypothetical sentence; and when it stands in other sentences, it often refers to an *implied condition*.

77. It coalesces with several particles, so as to form one word with them.

Thus with *εἰ*, *ὅτε*, *ἐπειδή*
it forms *ἔάν*, *ἢ*, *ἄν*, *ὅταν*, *ἐπειδάν*.

78. The *ἄν* = *ἔάν*, *εἰ* *ἄν*, *regularly* begins the sentence, and is thus distinguished from the simple *ἄν*, which *must have some words before it*.

79. *εἰ* (like our ‘*if*’) has the two meanings of *if** and *whether*: it goes with the *indic.* or *optative*; but not, in good writers, with the *subjunctive*.—(See example in 72. c.)

80. a) *Possibility* without any expression of *uncertainty*; *εἰ* with *indic.* in both clauses.

* See 334.

- b) *Uncertainty* with the *prospect of decision*, *εάν* with *subjunctive* in the conditional, and the *indic.* (generally the *future*) in the consequent clause.
- c) *Uncertainty* without any such accessory notion: *εἰ* with the *optative* in the conditional clause, and *ἄν* with the optative in the consequent clause.
- d) *Impossibility*, or belief that the thing is *not* so: *εἰ* with *imperfect* or *aorist indic.* in the conditional clause; *ἄν* with *imperf.* or *aorist indic.* in the consequent clause.

1) The imperfect is used for *present* time, or when the time is quite *indefinite*.

2) If both condition and consequence refer to *past* time, the *aorist* must be used, at least in the *consequent* clause; unless the consequence is to be represented as *continuing*.

3) The condition may refer to past, and the consequence to present time.

εἰ ἐπείσθην, οὐκ ἂν ἦργάστον, if I had (then) been persuaded, I should not (now) be out of health.

81. a) { εἰ ἐβρόντησε καὶ ἤστραψεν, if it has thundered it has also lightened.
 { εἰ τι ἔχεις, δός, if you have anything, give it.

b) εἴναι τι ἔχωμεν, δώσομεν, if we have anything, we will give it.

c) εἴ τις ταῦτα πράττοι, μέγα μὲν ὀφελήσειε, if any one should do this, he would do me a great service.

d) εἴ τι εἶχεν, ἐδίδον ἄν, if he had any thing, "he would give it.

εἴ τι ἔσχεν, ἐδωκεν ἄν, if he had had any thing, he would have given it.

82. VOCABULARY 13.

To benefit, to do a service, ὁμελέω.

Hurt, injure, βλάπτω.

Kill, put to death, ἀποκτείνω.

- It is implied that he *has not* any thing.

Speak the truth,	ἀληθεύω.
Mina,	μινᾶ, μνᾶς, ἵ.
Talent,	τάλαντον, ον, τό.
Not only—but also	οὐχ ὅτι—ἀλλὰ καὶ.
Even,	καί.
Not even,	οὐδέτερος.

 Obs. ὁφελεῖν, βλάπτειν, &c. take besides acc. of person, *εἰς τὸν* in the acc. neut. plur., where we should use adverbs; *very, more, &c.* μεγάλα, μικρά, μείζω, τὰ μέγιστα.

Exercise 14.

83. If I have any thing,²⁰ I will give it. If you were to do this, you would confer the greatest benefit upon me (*c*). If any one should do this, he would greatly injure me. If I had a mina, I would give it to the slave. If he had had even three talents, he would have given them to his brother. If any one were to do (*c*) this, he would do the greatest²¹ injury to the state. If you speak the truth (i. e. if *what you say should prove true*), I will give you three talents. If the wise were to manage the affairs of the state, they would confer a great benefit²² upon all the citizens. If this be so,²³ I will go away at once. If you were really wise, you would admire the beauty of virtue. I am here to see *not only* the city, *but also* the whole²⁴ country. If the citizens were wise, they would have killed not only Xenocrides, but also Philip. If you *should be found guilty*²⁵ of murder, the citizens will put you to death

§ 14. *The Moods continued.*

84. a) The optative with *ἂν* is equivalent to our *may, might, would, should, &c.*

▼ Such a verb as '*I do not say*' is understood: I saw, *not that* my son, *but also* &c.=I saw (*I do not say*) that (*I saw*) my son, but also, &c.

It properly refers (as our *would*, &c.) to a condition supposed. Thus in (86*. a), '*I would gladly see it*,' if it were possible; in (86*. b), '*one could not*', &c. if one were to look.

85. b) The optative with *ἄν* is often translated by *the future*.

The Attics were peculiarly fond of expressing themselves in a doubtful way; of avoiding all *positiveness* in their assertions; and hence the optative with *ἄν* is used of the most positive assertions.

86. c. d. e.) *ἄν* gives to the *infinitive* and the *participle* the same force that it gives to the *optative*.

Thus (as in 86*. d) the *infin.* gets the force of an *infin. future.*^w

This is the common way of expressing the future after verbs of *hoping thinking, trusting, praying, knowing, confessing, &c.*, when it is dependent on a *condition expressed or implied*.

Of a *positive unconditional expectation*, &c. the infinitive without *ἄν* is to be used; the *future*, if future time is to be strongly marked; if not, the *aor.* or *present*, according as the action is *momentary* or *continued*. (K.)

86*. a) *ἡδέως ἄν θεασαίμην ταῦτα, I would gladly see this, or, I should like to see this.* *ἄνθρωπον ἀναιδέστερον οὐκ ἄν τις εὑροι, a man, or, one could not find a more shameless fellow.*

b) *οὐκ ἄν φεύγοις, you will not escape.*

c) *πόσον ἄν οἴει εὑρεῖν τὰ σὰ κτήματα πωλοῦμενa; how much do you think your possessions would fetch (literally, *find*) if they were sold?*

d) *οὐκ ἔστιν ἔνα ἄνδρα ἄν δυνηθῆναι ποτε ἀπαντα ταῦτα πρᾶξαι, it is not possible that one man should ever be able to do all this.*

e) *τάλλαξ σιωπῶ, πόλλ' ἄν ἔχων εἰπεῖν, I hold my tongue about the rest, though I should have much to say.* *αἰτεῖ μισθὸν, ως περιγενόμε-*

^w γράφειν *ἄν*=scripturum esse.

γεγραφέναι *ἄν*=scripturum fuisse.

γράψαι *ἄν*=(a) scripturum fuisse, or
as pres. (b) scripturum esse.

γράψει *ἄν*=scripturum fore. (K.)

γράψειν *ἄν* is proved, I think, to be correct by Hartung, against Porson, Hermann, &c. Kühner and Rost both agree with Hartung.

For τὰ ἄλλα.

• ος ἀντὶ τῶν πολεμίων, he asks for pay on the plea that he could then conquer his enemies.

87. VOCABULARY 14.

• Would (or should) like to ? (how translated?)	ἡδέως, ^y gladly. (ἡδιστ' ἀντὶ , should like extremely; ηδῖον ἀντὶ η, I would rather than.)
See, behold,	θεάομαι.
Shameless,	ἀναιδής, ἡς, ἐς.
Shamelessness, impudence,	ἀναιδεια, ^x ας, ἡ.
Find; (of things sold) fetch,	εὑρίσκω. ^a
Possession,	κτῆμα, ^b ατος, τό.
Acquire, get,	κτάομαι, (perf. κέκτημαι = I possess.)
Sell,	πωλέω.
Can, am able,	δύναμαι. ^c
How is 'it is possible' sometimes expressed?	by ἔστιν.
One,	εἷς, μία, ἐν. G. ἐνός, μίας, &c.
Hold my tongue about,	σιωπάω, (with fut. mid.)
Ask for: <i>in mid.</i> ask for myself,	αἰτέω.
Pay,	μισθός, οῦ, δ.
Conquer, get the better of,	περιγίγνομαι, (with gen. See 15, note l.)

^f Literally 'as thus being-likely-to-conquer.'

^y From ήδύς, sweet. Adverbs in *ως* are formed by adding *ως* to the root; καλ-ός, καλῶς^{*} ταχ-ός, ταχέ-ος, ταχξ-ως.

^x The termination *ια* becomes *εια* when derived from adjectives in *ης*, by contraction with the *ε* of the root; ἀναιδής, ἀναιδέ-ος, ἀναιδεια. The *α* is then shortened, and the accent thrown back to the *last syllable but two*. *α* is an inseparable particle, meaning 'not' in compound words. It generally takes *ν* before a vowel: *α*, *not*, *αιδ*, the root of words denoting reverence, respect, shame, &c.

^{*} εὐρίσκω, εὐρήσω, εὐρηκα, εὐρημαι. εἴρον, εὐρέμην, εὐρέθην. Verb adj. φερτός.

^b See 8. note a.

^c δύναμαι, δυνήσομαι, δεδύνημαι, ηδυνήθημ. (2 sing. δύνασαι.)

Escape from,	φεύγω, (acc. fut. mid.)
Black,	μέλας, αιτα, αν.
Flatterer,	κόλαξ, ακος, ὁ.
Flatter,	κολακεύω.
Ever, at any time,	ποτέ, ^a
Just,	δίκαιος, α, ον.
Faithful,	πιστός, η, όν.
How much,	πόσον, (neut.)
Think,	οἴομαι. ^c
Hope,	ἐλπίζω.

Exercise 15.

88. One cannot find a more shameless flatterer. One cannot find a blacker dog. You will not escape from those who are pursuing you. If I possessed a talent, I would not ask you^f for pay. It is not possible that you, being a man, should be able to deceive the gods. You will not deceive God, the judge of all. I should like to find these things. I should like to see the old geometers. Let us fly from the shamelessness of wicked men. You will not find a juster judge. Do not steal the poet's gold. Do not flatter. If you do this, you will conquer your enemies. How much do you think the eagle will fetch, if offered for sale? I asked him how much (72, note) his possessions would fetch, if sold? I [will ask for three talents, *on the plea that I shall then conquer* (86*. e) all my enemies. I hope that you will be able to do all this (86*. d).

*§ 15. The Moods continued.**89. a) The compounds of ἀν (ἐάν, ὅταν, ἵπειδάρ, &c.).*

^a πότε; *interrog. when?*

^b οἴομαι and ε^v ai (2 sing. οἰει), οἱησομαι, φήθην. *Imperf.* ἀδόμην, φύην
See 123, and 124. a.

77) *regularly* take the *subjunctive*. The same rule applies to *relatives* with *ἄν*.

90. b) When they come into connection with *past time* or the *oblique narration*, they either remain unchanged, or the simple words (*εἰ*, *ὅτε*, *ἐπειδή*—*ὅς*, *ὅστις*, *ὅσος*, &c.) take their place with the *optative* (69).

90*. c. d. e) When these compounds of *ἄν*, and relatives with *ἄν*, go with the *subjunctive of the aorist*, they answer to the Latin *future perfect* (*futurum exactum*).

91. a) *παρέσομαι ἐάν τι δέης* (60,*), *I will come to you (or, be with you), if I am wanted.*

b) *ἔφη παρέσεσθαι, εἴ τι δέοι* or *δεήσοι*, *he said that he would come, if he were wanted.*

c) *τότε δὴ, ὅταν ἀ χρὴ ποιῆσ, εὐτυχεῖς*, *then only are you prosperous, when you do what you ought. τότε δὴ, ὅταν ἀ χρὴ ποιήσῃς, εὐτυχήσεις, then only will you be prosperous, when you have done what you ought* (tum demum, quum officia tua expleveris, felix eris).

d) *ἐπειδὴν ἄπαντα ἀκούσητε, κρίνατε*, *when (or after) you have heard all, decide.*

e) *διαφθερεῖ ὅτι ἄν λάβῃ, he will destroy whatever he takes or lays hold of* (*ceperit*).

92. VOCABULARY 15.

At all, *τι*, (neut. of *τις*).

Also, *καὶ*.

One ought, *χρῆ*.

If there is any need, or occasion. *ἐάν τι δέη, or εἴ τι δέοι.*

Am prosperous, or fortunate; prosper, *εὐτυχέω*.

^a *τι*=at all. *ἴαν τι δέη, if it should be at all necessary.*

^b Then truly (and not before)=then only.

ⁱ *χρῆ* (*oporet*)—*χρεῖν*, *χρῆ*, *χρῆναι*, part. neut. (*τὸ*) *χρέων*. Imperf *τιχρῆν* or *χρῆν* (*not*, *ἔχρη*): fut. *χρῆσαι*.

^h Properly, ‘when you shall have done’; but in English a *future* action, that is to precede another *future* action, is generally put in the *present* or *perfect* tense. We do not, that is, mark that it is *now* future, but consider ourselves as removed by the ‘when,’ &c. to the time of its happening.

Fortune,	<i>τύχη</i> , <i>ης</i> , <i>ἡ</i> .
Hear,	<i>ἀκούω</i> . ¹
Judge, decide,	<i>κρίνω</i> .
When,	<i>ὅτε</i> . ^m
Then,	<i>τότε</i> .
When?	<i>πότε</i> ;
Destroy,	<i>διαφθείρω</i> . ⁿ
Take,	<i>λαμβάνω</i> . ^o
Whosoever, whatsoever,	<i>ὅστις</i> . ^p
When, after,	<i>ἐπειδή</i> , or with <i>ἄν</i> , <i>ἐπειδάν</i> .

(*παρεῖναι*, to be present (here or there), is often used of being present to assist; where we should use 'come to you,' or 'be with you.'

Exercise 16.

E When the consequent verb is in the *fut.*, how is 'if' translated? with what mood?—81. b.

93. He says that he will come, if he is wanted (91. b). If we do what we ought, we shall be happy. If the citizens were to do^{ss} what they ought, they would be prosperous. If the citizens had done what they ought (*imperf.*), they would be prosperous (*now*). When I have any thing, I will give it. When they see this, they will fear. When you have managed the affairs of the state well, you shall manage mine also. He hopes that he shall (*thus*) be able to deceive the gods also. I am glad that the enemy are destroyed.^s If the enemy had done this, they would have been destroyed. The judge said, that he would come, if he were wanted.

¹ *Fut.* *ἀκούσομαι* (but *aor.* 1. *ἠκούσα*), *ἀκήκοα*, *ἠκούσματα*.

^m *ὅταν* when the subj. should be used with *ἄν*.

ⁿ *διαφθείρω*, *διαφθερῶ*, *διέφθαρκα*.

^o *λαμβάνω*, *λήψομαι*, *εἴληφα*. *Ἐλαβον*.

^p The neut. of *ὅστις* has sometimes a mark like a comma (called *distole* or *hypodiastole*) after the *ο*, to distinguish it from *ὅτι*, that. (*ὅτι*.)

§ 16. *The Moods continued.*

94. a) The *optative* is used of what *happened often*, when the time spoken of is *past*.

1) For *pres.* or future *time*, the relatives with *ἄντες* and compounds of *ἄντες* could be used.

2) To relatives *ἄντες* gives in this way the force of our *ever*. *δειπνός* (*quicunque, quisquis*) *whoever, any man who*; in plur. *all who*.

95. a) *ὑπερῷον^α* *εἶχεν ὁ πότε* *ἐν ἀστει^τ διατρίβοι*, *he had an upper chamber whenever he stayed in town.*

b) *ἐπράττετεν ἡ δόξειεν αὐτῷ*, *he did what (in each case) seemed good to him.*

c) *οὖς (μὲν) ἵδοι εὐτάκτως καὶ σιωπῇ ιόντας, ἐπήγειται*, *he used to praise those whom (at any time) he saw marching in good order and in silence.*

96. VOCABULARY 16.

Upper chamber,	<i>ὑπερῷον, ον, τό.</i>
Whenever,	<i>όποτε.</i>
Stay (in a town),	<i>διατρίβω.</i>
It seems good,	<i>δοκεῖ^{ται}</i> (= <i>videtur, videntur, ἡ δοκεῖ μοι, what seems good to me, what I please or choose to do</i>).
In good order,	<i>εὐτάκτως.</i>
Rank,	<i>τάξις, εως, ἡ.</i>

* *ὑπερῷον*, adj. understand *οἰκημα*. *ὑπερώιος*, *ώος* from *ὑπέρ*, as *παρώιος*, *ώος* from *παρήρ*. (P.)

* *ἄστει* is used of *Athens* as we use ‘town’ of London.

* *διατρίβειν*, to rub (or wear) away, *χρόνον, βίον* (conterere tempus serere vitam). Without acc. to *linger, stay, &c.*

* The imperfect of an habitual action; translated by ‘used to,’ &c See 2. Obs.

* *δοκέω* (seem and also think), *δέξω, δέδογμαι* (*visus sum*), aor. 1. *δοξα*. (The 3 sing. *δοκεῖ, imperf. ἔδοκει, δέξει, ἔδοξε(ν), δέδοκται*).

* *τάσσω*, real root *ταγ*. Hence *ταγ-σις*=*τάξις*. Nouns in *σις, σια*,

Order, arrange,	$\tau\acute{a}\sigma\sigma\omega$, $\xi\omega$.
Dining-room,	$\grave{\alpha}n\acute{a}\gamma\epsilon\omega\nu$, ^w σ , $\tau\sigma$.
March (of a single soldier),	$\varepsilon\mu\iota$. ^x
Silence,	$\sigma i\omega\pi\dot{\eta}$, $\eta\zeta$, $\dot{\eta}$.
Horse-soldier,	$i\pi\pi\epsilon\nu\varsigma$, $\epsilon\omega\varsigma$, $\dot{\sigma}$ (<i>plur. cavalry</i>).
To charge an enemy,	$\grave{\iota}\lambda\acute{a}\nu\gamma\epsilon\omega\nu\epsilon\iota\varsigma$ (with <i>acc.</i> , sometimes, $\grave{\iota}\pi\iota$).

Exercise 17.

 What is the *fut.* of $\grave{\iota}\pi\alpha\nu\epsilon\omega$?—60, note d.

97. He had a dining-room whenever he stayed in town. The judge had an upper chamber whenever he stayed in town. I praise all whom I see (94. 1) acting well. The judge praised all whom he saw acting well. I will do whatever (94. 1) I please.^{ss} Whenever he took any city, he used to kill all the citizens. When I have taken^{ss} the city, I will kill all the citizens. When you have taken the city, do not kill the citizens. I praise those who march in silence. If you march in good order, I will praise you. Who would not admire cavalry marching (*riding*) in order? The cavalry of the Persians charge the ranks of the enemy. *I should like to see*^{ss} cavalry charging the enemy.

§ 17. On the Moods.

98. The subjunctive is used in *doubting* questions either alone, or after $\beta\acute{o}\nu\lambda\epsilon\iota$, $\vartheta\acute{e}\lambda\epsilon\iota\varsigma$ (*do you wish?*).

So also after $\sigma\acute{u}\kappa$ $\grave{\iota}\chi\omega$ (or $\sigma\acute{u}\delta\alpha$: 72. b), and $\grave{\alpha}\pi\sigma\rho\omega$ ($\acute{\epsilon}\omega$) *I am at a loss,*

from verbs, denote regularly the *abstract* notion of the verb. Hence $\grave{\iota}\pi\iota\varsigma$ =the *putting in order*; but also, *order, a place assigned, &c.*

w = $\grave{\alpha}n\acute{a}\gamma\epsilon\omega\nu$ from $\grave{\alpha}n\omega$, $\gamma\acute{a}\iota\alpha$, *earth, ground.*

x $\varepsilon\mu\iota$, *ibid.* (not to be confounded with $\varepsilon\iota\mu\iota$, *sum*).

ἴρωτῶ (άω) *ask* ζητῶ (έω) *seek*. (Optat. after the historical tenses 72. b.)

99. a) βούλεις οὖν σκοπῶ μεν; *do you, wish then, that we should consider (the question)?*
 b) πόθεν βούλει ἀρχώμαται; *what do you wish me to begin with?*
 c) τί ποιῶ; *what shall I do? what am I to do?*
 ποιητράπομαι; *whither shall I turn myself?*
 d) εἰπω οὖν σοι τὸ αἴτιον; *shall I then tell you the cause?*
 e) νῦν ἀκούσω αὐθις—; *shall I now hear again—?*

100. VOCABULARY 17.

Wish,	βούλομαι, θέλω or έθέλω.
Consider, examine,	σκοπέω.
Whence.	πόθεν.
Begin,	ἀρχομαι,
Cause,	αἴτιον, ^b ον, τό.
Again,	αὖθις.
Then (<i>of inference</i>),	οὖν.
Am at a loss,	ἀπορέω. ^c
Seek,	ζητέω.

(ἀφ' ὑμῶν, ἀπὸ σοῦ, &c. ἀρξάμενος^d (*having begun with you =*) and *you among the first; and you as much as any body.*)

^a 2. sing. of βούλομαι, which with σπιραμαι and οἴμαι always make a in 2. sing. pres. (σπει, οἴει).

^b The subjunctive used in this way (subjunctivus dubitativus or de liberativus) must not be mistaken for the future.

^c έθέλω (the most general expression for *wishing*) denotes particularly that kind of wish in which there lies a *purpose* or *design*; consequently the desire of something, the execution of which *is*, or *appears to be*, in *one's own power*. βούλομαι, on the other hand, is confined to that kind of *willingness* or *wishing*, in which the *wish* and *inclination towards a thing* are either the only thing contained in the expression, or are at least intended to be marked particularly. Hence it expresses a *readiness* and *willingness to submit to* what does not exactly depend upon oneself.—(Butt. *Lexilogus*, Eng. Trans. 194.)

^b Properly *adj.*

^c From *a, not, πόρος, passage, outlet.*

^d The ἀρξάμενος must be in the case of whatever it refers to.

Exercise 18.

101. After what tenses must the *opt.* be used in dependent sentences?

101. What shall I say? Do you wish, then, (that) we should go away? What shall we do? Do you wish, then, that we should tell you the cause? Do you wish that I should hold-my-tongue-about this? Do you wish, then, that I should begin? All men, *and you as much as any body*, praise this man. This eagle has a¹² black head. They praise *not only*²² the mother, *but also* the daughter. Not only you, but also your friends, will prosper, if you do this. We must bear what fortune sends (*what comes from fortune*²³). You yourself shall hear. I am at a loss what (72, note p) to do. They are at a loss which way to turn themselves. They did not know which way to turn themselves.

§ 18. *The Moods continued.*

102. a) εἴ τι ἔχοι (or ἔχει), ἔφη δώσειν. }
 b) εἴ τι ἔχοι, ἔφη δοῦναι ἄν. } Compare examples in 81.
 c) εἴ τι εἶχεν, ἔφη δοῦναι ἄν.

103. a) When conditional propositions become dependent on another verb, the *consequent clause* is in the *infinitive*.

b) Instead, therefore, of the *optative with ἄν* (in 81. c) we shall have the *infin. with ἄν*.

c) Instead of the *imperfect* or *aorist* with *ἄν* (81. d) we shall have the *present* or *aorist infin.* with *ἄν*.

104. a) Instead of the *indic. future* (81. b) we shall have the *infin. future*; and *εἰ with optative* instead of *ἔάν with subj.*, if in connection with *past time*.

* Also εἴ τι ἔχει (or ἔχοι), ἔφη δώσειν ἄν. See 86. note w.

105. Thus where we should have had in the *consequent clause*,

ποιήσω, { *ποιοῦμ' ἄν*, { *ποιήσαιμ' ἄν*, { *πεποιήκοιμ' ἄν*,
ἐποίουν ἄν, { *ἐποίησα ἄν*, { *ἐπεποιήκειν ἄν*,
 we shall have,
ποιήσειν, *ποιεῖν ἄν*, *ποιῆσαι ἄν*, *πεποιηκέναι ἄν*

Exercise 19.

106. He said that, if you were to do this, you would do him the greatest service.²⁸ I said that, if any one should do this, he would greatly injure me. He said that, if he had a mina, he would give it to the slave. He said that, if any one were to do this, he would do the greatest injury²⁸ to the state. He said that he was there to see the battle. How much do you think that your horses would fetch, if they were sold (86*. c.)? Who would not wonder at the shamelessness of this basest flatterer? He told me, that his daughter had very beautiful hands.¹² I should extremely like to see²⁹ the wise men *of old*.¹¹ If the Persians *of the present day*¹¹ were wise, they would be doing better. I should wish to be contented with what comes from the gods.¹⁵

§ 19. οὐ and μή.

107. 1) *οὐ* denies *independently* and *directly*.

2) *μή* does not deny independently and directly, but *in reference to something else*; to some *supposed case, condition or purpose*; or in the expression of some *fear, solicitude, or care*.

107*. 1) *μή* is used in all *prohibitions* (see 32. *Obs.*)

2) With all *conditional particles*, *εἰ*, *ἐάν* (*ἢν*, *ἄν*).

ὅταν, ἐπειδάν, &c., and with ὅτε, ὅπότε,
'when,' if a condition is implied (111. d).

3) With all particles expressing *intention* or
purpose; οὐα, ὅπως, ως, &c.

Note.—In the same cases the compounds of μή will be used when required.

108. But οὐ is used with ὅτι, ως (*that*): and also with ἐπεί, ἐπειδή (*when, after*, and as *causal conjunctions, as, since*), because they relate to *actual facts*.

109. a. b.) οὐ is also (*generally*) used when the *opinions, &c.* of another person are stated in *oblique narration*.

For though these seem to be dependent, they are only distinguished from direct assertion in *form*.

110. c) In *negative propositions, positive pronouns and adverbs* should be translated into Greek by the corresponding *negative forms*.

Hence the particles for *neither—nor* are to be used for *either—or* after a negative; and *no, nobody, nowhere, for any, anybody, anywhere, &c.* (See note † "Questions on the Syntax, § 19.)

111. a) οὐκ ἔθελεν^f φησίν, *he says that he does not choose.*

b) νομίζει οὐ καλὸν εἶναι, *he thinks that it is not honorable.*

c) οὐ δύναται οὐτέ εὖ λέγειν, οὐτέ εὖ ποιεῖν τοὺς φίλους, *he cannot either speak well of his friends, or treat them well.*

d) οὐκ ἔξην εἰσελθεῖν παρὰ τὸν στρατηγόν, ὅπότε μη σχολάζοι, *persons were not allowed to go in to the general, when he was not at leisure.* (Here a *condition* is implied: *if he was not at leisure at that time.*)

112. VOCABULARY 18.

Nobody,	οὐδείς, μηδεις, -μία, -έν.
Not a single person,	οὐδὲ εἷς, μηδὲ εἷς.

^f Of ἔθελω, θελω (see 100, note a), the former is the common prose form: ἔθελω, —θεω, —ηκα.

No longer,	οὐκέτι, μηκέτι. ^a
Not even,	οὐδέ, μηδέ.
Neither, nor,	οὔτε—οὔτε: μήτε—μήτε.
Neither, nor yet,	οὔτε—οὐδέ: μήτε—μηδέ.
Both, and,	καὶ—καὶ, or τε—καὶ.
Unless,	εἰ μή.
Go into,	εἰσέρχομαι.
Go away,	ἀπέρχομαι. ^b
Company (= intercourse with),	όμιλία, ας, ἡ.
Bid, order,	κελεύω.
One is allowed (<i>licet</i>),	ἔξεστι.
To be at leisure,	σχολάζω.
Leisure,	σχολή (σχολῆ, <i>slowly</i> : with a verb = <i>am slow to do a thing, &c.</i>)

OBS. τε—καὶ is very often used, where we should only use 'and.' —The notions are thus brought into closer connection, and the τε prepares us for the coming καὶ.

Exercise 20.

☞ When should μὴ κλέπτε be used? when μὴ κλέψῃ? 72.

113. I will go away (65, note g), that I may not see the battle. Let us no longer pursue *what is disgraceful*.¹³ He told me, that the road did not lead to Athens (108). Do not think, that the citizens serve you. If you do not do what you ought (91. c), you will not prosper. No longer accustom yourself to deceive your father. I will not take it, unless you bid (me). Let no one steal this. Let not a single person go away. He says that the boys do not wish to go away. Let us not fly from the company of the good. He said that, unless the citizens performed him this service²², he would lay waste the rest¹⁹ of the country. I shall be slow to do that.²³

^a οὐτι is *yet, still*; with negatives, *any longer*.

^b ἀρχομαι, ἐλεῖσομαι, ἐλῆλυθαι, (ἥλυθον) ἔλθον. See 65. note g.

§ 20. *Verbs in τέος.*

114. These verbs are formed both from *trans.* and *intrans.* verbs: and also from *mid. (deponent)* verbs, since they are sometimes used in a passive meaning.

115. a) They are *passive*, and take the agent in the *dative*; but they *also* govern the object in the same case as the verbs from which they come.

116. a) When used in the *neuter* (with the agent in the *dat.* omitted), they are equivalent to the participle in *dus* used in the same way, and express: ‘*one must, ought,*’ &c.; ‘*we, you, &c. must, ought,*’ &c.; or, ‘*is to be,*’ &c.

117. b) When formed from transitive verbs, they may also be used in *agreement with* the object, the agent being still in the dative. Here, too, they exactly agree with the participle in *dus*.

118. Two peculiarities in Attic Greek deserve notice:

1. The *neut. plur.* is used as well as the *neut. sing.*

2. The *agent* is sometimes put in the *accus.* as well as the *object*.

119. c) When a verb has two constructions with different meanings, the verbal adjective sometimes has both: thus *πειστίον* with *accus.* has the meaning of *persuade* (*πείθειν τινά*); with the *dat.* that of to *obey* (*πείθεσθαι τινός*).

120. a) G. ἐπιθυμητέον ἔστι τῆς ἀρετῆς, *we, you, &c.* should desire *virtue*.

D. ἐπιχειρητέον ἔστι τῷ ἔργῳ, *we, you, &c.* should set about *the work*.

A. νολαστέον ἔστι τὸν παιδία, *we, you, &c.* should punish *the boy*.

b) ἀσκητέον ἔστι σοι τὴν ἀρετήν, } *you should
ἀσκητέα ἔστι σοι τὴν ἀρετήν, } cultivate vir-*
tue. {

¹ Perf. 2. (or mid.) *πέποθα, I trust, or feel sure: I am persuaded.*

c) $\pi\acute{e}ist\acute{e}on\ \dot{\epsilon}\sigma\tau\acute{in}\ a\acute{u}t\acute{o}n$, we must persuade him
 $\pi\acute{e}ist\acute{e}on\ \dot{\epsilon}\sigma\tau\acute{in}\ a\acute{u}t\acute{w}\acute{o}$, we must obey him.

N. B. These examples may all be translated *passively*. *Virtue should be cultivated, &c.*

121. VOCABULARY 19.

To practise, exercise, cultivate.

$\grave{a}\sigma\kappa\acute{e}\omega$.

Desire

$\dot{\epsilon}\pi\acute{i}\cdot\vartheta\eta\mu\acute{e}\omega$ (*gen.* from $\dot{\epsilon}\pi\acute{i}$, *on*, $\vartheta\eta\mu\acute{o}s$, *mind, passion*).
 $\dot{\epsilon}\pi\acute{i}\cdot\chi\acute{e}ir\acute{e}\omega$, (*dat.* from $\dot{\epsilon}\pi\acute{i}$, $\chi\acute{e}\iota\varrho$).

Set about, take in hand,

$\acute{e}\acute{y}\gamma\acute{o}n\acute{o}$, *on, to*.

Work, task, production,

$\gamma\acute{o}n\acute{e}\usigma$, *éw\acute{o}*, *ó*.

Parent,

$\pi\acute{e}ir\acute{a}omai$, (*verb. adj.* $\pi\acute{e}ir\acute{a}\tau\acute{e}os$).

Attempt, endeavour, try,

$\acute{e}\acute{a}\acute{w}^k$ (*verb. adj.* $\acute{e}\acute{a}\acute{t}\acute{e}os$).

Permit, suffer,

$x\acute{o}l\acute{a}\acute{z}\acute{\omega}$, (*fut. -áso\muai*).

Restrain by punishment,
punish, chastise,

$\beta\acute{o}\eta\vartheta\acute{e}\omega^1$ (*dat.*)

Run or fly to the assistance
of, assist in the defence of,

Obs. These verbs should be formed from *aor. 1 pass.^m* by rejecting the *augment*, turning $\theta\eta\acute{v}$ into $\tau\acute{e}os$, and therefore the preceding *aspirate* (if there is one) into its *mute* (i. e. $\pi\acute{r}$, $\kappa\acute{r}$, for $\phi\theta$, $\chi\theta$).

 Form verbals from $\delta\acute{i}\acute{a}k\acute{w}$ *pursue*, $\varphi\acute{e}\gamma\acute{w}$ *fly from*, $\acute{a}\acute{f}\acute{e}l\acute{e}\omega$ *benefit*.

Exercise 21.

122. The great work must be set about. We must not shun the labour. All the citizens should confer benefits on the state. He said that all the citizens ought to confer benefits on their country (*state*), when there is any occasion. We must fly-to-the-assistance of

^k Augment i.

¹ From $\beta\acute{o}\eta\acute{v}$ *cry*, $\theta\acute{e}\omega$ *run*.

^m For if the *aor. 1.* has a different vowel, &c. from *perf. pass.*, the *verbal adj.* follows it, and not the *perf.*

our country. We must set about the task of chastising¹⁴ the boy. If the slave had done this, it would¹⁵ be necessary to punish him. If the boy should do this, it would be necessary to punish him. He told us, that if this were so,¹⁶ we ought to set about the task. We must punish *not only*¹⁷ my boy, *but also* my brother's.¹⁸ Parents¹⁹ and poets²⁰ love their own productions. He said that virtue should be cultivated by all. Whoever (*ὅστις ἄν*, 94. 2) *is*²¹ caught, shall be punished. We must not be slow²² to obey our parents.

§ 21. Double Accusative.

123. Verbs of *taking away from, teaching, concealing, asking, putting on or off*, take two accusatives.

124. a) Θηβαῖονς χρήματα αὐτοῖς ἤτησαν, ^p they asked the Thebans for money.

b) οὐ σε ἀποκρύψω ταῦτα, I will not hide this from you.

c) τοὺς πολεμίους τὴν ναῦν ἀπεστρέψαμεν, we have deprived the enemy of their ship.

d) διδάσκοντι τοὺς παιδας σωφροσύνην, they teach the boys modesty (moderation or self-restraint.)

e) τὸν παῖδα ἔξεδυσε τὸν χιτῶνα, he stript the boy of his tunic.

125. VOCABULARY 20.

Thebans,
Money,

Θηβαῖοι, οἱ.
χρήματα, τά (pl. of χρῆμα).

^a The art. must be repeated before 'poets,' or the meaning would be 'those who are parents and poets.' in other words, *both* attributes would be spoken of the same subject.

^b From χρᾶμαι (see 8, note a). It is only in the plur. that it means money, etc. Properly, *a thing used*.

^p αἰτεῖσθαι in the mid. (*sibi aliquid expetere*) does not take two accusatives, but one acc. and παρά, or one noun and an infin. (*Poppo.*)

Hide,	κρύπτω, ^η ἀπο-κρύπτω
Ship,	ναῦς, ^γ νεώς, ἡ.
Deprive of,	ἀποστερέω.
Take away from,	ἀφ-αιρέω.
Teach,	διδάσκω.
Modesty, moderation, self-restraint,	σωφροσύνη, ^η ης, ἡ.
To be wise, (i. e. prudent), or in one's right mind,	σωφρονέω.
To be mad,	μανιομαι. ⁷
Die,	Θνήσκω, ^η ἀποθνήσκω.
Mortal,	Θνητός, ἥ, ὁν.
Immortal,	ἀθάνατος, ος ον.
Strip, or take off,	ἐκδύω, ^ζ in mid. "on or off
Put on,	ἐνδύω, ^ζ myself."
Tunic,	χιτών, ^γ ωνος, ὁ.
Misfortune,	δυσπρᾶγία, ας, ἡ.

PHRASES.

But for,	εἰ μὴ διά (acc.)
All but,	ὅσον οὐ (i. e. just as much as not).

⁹ In aor. 2. this verb has β for charact.

¹⁰ ναῦς, νεώς, νητ, ναῦν, — νῆες, νεῶν, ναυσί, ναῦς. These are the forms as used in Attic Greek.

¹¹ αἴρω (ἥσω, &c.), εἶλον, ὑρεθην.

¹² διδάσκω, διδάξω, -ομαι, δεδίδαχα. Act. I teach Mid. I have (them taught).

¹³ Σωφροσύνη . . . quam soleo equidem quum temperantiam tum moderationem appellare, nonnunquam etiam modestiam. (Cic.) —σύνη, abstract nouns from adj. in ων (especially) and others. σώφρων (from σως salvus, φρήν mens), moderate, temperate, —prudent.

¹⁴ μαίνομαι, μανοῦμαι, μέμνη (with meaning of pres.), aor. ἐμάνην.

¹⁵ Θνήσκω, θανοῦμαι, τέθηκα, ἔθανον. The perf. and aor. = I am dead.

¹⁶ ¹⁷ δῦω, go into, and also make to go into,—sink, enclose. Act. fut. and aor. with the trans. meaning. Mid. δύομαι, (δύσσομαι, ἐδύσαμην) enclose myself=put on (a garment). Ιδν (δύθι—δύναι, δύς) has also this meaning. Hence ἐνδύω, put on : ἐκδύω, put off, strip (with fut. and aor.) ; both of another : mid. of myself.

¹⁸ And under-garment with sleeves, over which a mantle was worn out of doors.

Outside, without,	ἔξω (gen.) τὰ ἔξω, external, outward things.
External,	ἐξω (27).
Within,	ἔνδον (also, <i>in doors, at home</i> ; ἔνδον καταλαβεῖν, to find a man in, or at home).

Exercise 22.

Ἔτι What is the *literal English* of εἰ μὴ διά?

126. I will put on my tunic. Do not hide your misfortunes from me. We will teach our daughters modesty. O mother, do not teach your daughter impudence. We will take away this from the woman. Let us not teach these most disgraceful things to our boys. The rest of the Thebans were there to see the battle. He would have died³⁷ *but for* the dog. Let us not fly from the *all but present* war. I will put his tunic on the boy. If the enemy do this,³⁸ we will deprive them of their ship. I should have died³⁷ *but for* my faithful slave. This man has stript me of my tunic. If you do not perform me this service,³⁹ I will deprive you of your pay. If we find him at home, we will kill him. He killed all who were within. Let us love the company of the temperate. Let us not fear external evils.

§ 22. *The Accusative after Passive and Neuter Verbs*

127. The *accus.* of the *active* becomes the *nom.* of the *pass.*

128. a) If the verb governs two accusatives, that of the *person* becomes the *nominative*; that of the *thing* continues to be the object of the passive verb, as in Latin. But also,

129. b) The *dat.* of the active sometimes becomes

the *nom.* of the passive; the object of the active continuing to be the object of the passive in the accusative (*ἐπιτρέπειν, πιστεύειν τινί τι*).

130. *d)* Intransitive verbs take an *acc.* of a noun of *kindred meaning*; and (as in *ἔειν γάλα*) of one that *restricts* the general notion of the verb to a particular instance.

e) Here the ordinary *accus.* of the object is found together with this *limiting accusative*.

131. *a)* ἀφαιρεθεὶς τὴν ἀρχήν, *having had his government taken from him.*

b) ὁ Σωκράτης ἐπιτρέπεται τὴν δίαιταν. *Socrates is entrusted with the arbitration; πεπιστευματο τοῦτο, this is entrusted to me, or I am entrusted with this.*

c) ἐκκοπεὶς τὸν ὄφαλον, *having had his eyes knocked out.*

d) ὔειν γάλα, *to flow with milk; ζῆν βίον, to live a life; κινδυνεύειν κίνδυνον, to brave a danger; πόλεμον πολεμεῖν, to wage a war, ὅννον κοιμᾶσθαι, to sleep a sleep.*

e) ἐνίκησε τὸν βαρβάρον τὴν ἐν Μαραθῶν μάχην, *he conquered the barbarians in the battle of Marathon.*

132. VOCABULARY 21.

To commit, confide, or entrust to,	ἐπιτρέπω.†
Entrust to,	πιστεύω† (also with <i>dat.</i> only, to trust a person).
Arbitration,	δίαιτα, ἡς, ἡ.
Faith,	πίστις, εως, ἡ.
Disbelieve, disobey (a person or law),	ἀπιστέω (<i>dat.</i>)

* 125, note s.

■ ἔγώ πιστεύομαι (*ὑπό τινος*), *I am trusted, confided in, or believed.*

♦ ζῶ, χράομαι, πεινάω, διψάω (*live, use, hunger, thirst*), contract at into *η* (not *a*). ζῶ, ζῆς, &c

† For the distinction between these words, see Index under ‘*trust to*.

Law,	<i>νόμος</i> , <i>ον</i> , <i>δ.</i>
Cut out, knock out,	<i>ἐκ-κόπτω</i> .
Cut to pieces,	<i>κατα-κόπτω</i> .
Government, magistracy,	<i>ἀρχή</i> , <i>ῆς</i> , <i>ἡ</i> (also, <i>beginning</i> : <i>acc.</i> <i>ἀρχήν</i> , or <i>τὴν ἀρχήν</i> , used adverbially for <i>at all</i> , or <i>ever</i> , after negatives, when an <i>action</i> is spoken of).
Danger,	<i>κίνδυνος</i> , <i>ον</i> , <i>δ.</i>
Brave, incur, expose oneself to a danger,	<i>κινδυνεύειν κίνδυνον</i> .
Eye,	<i>οφθαλμός</i> , <i>οῦ</i> , <i>ό</i> .
To sleep,	<i>κοιμάομαι</i> (<i>aor.</i> - <i>θην</i>).
Sleep,	<i>ὕπνος</i> , <i>ον</i> , <i>δ.</i>
Fountain,	<i>πηγή</i> , <i>ῆς</i> , <i>ἡ</i> .
Flow,	<i>ἔρεω.^a</i>
Flows with a full or strong stream,	<i>πολὺς ὁρεῖ</i> , (the adj. being in the case and gender of its noun).
Honey,	<i>μέλι</i> , <i>ιτος</i> , <i>τό</i> .
Conquer,	<i>νικάω</i> .
Victory,	<i>νίκη</i> , <i>ης</i> , <i>ἡ</i> .
Barbarian, (i. e. one who is not a Greek),	<i>βάβαρος</i> , <i>ον</i> , <i>δ.</i>
To hold a magistracy or office.	<i>ἄρχειν ἀρχήν</i> .
Milk,	<i>γάλα</i> , <i>γάλακτος</i> , <i>τό</i> (R. <i>γαλακτός</i>).
River,	<i>ποταμός</i> , <i>οῦ</i> , <i>δ.</i>

Exercise 23.

133. I have had the arbitration entrusted to me. He said, that he had had the arbitration entrusted to him (72. c). The eagle has had its eyes knocked out. The foun-

^a *βέω*, *βυθομαι*, *βρέθηκα*; *aor.* *εβρένην* (*flowed*); (*εβρένσα and βεύσομαι*, not Attic).

tains flow with milk and honey. If the fountains flow both with milk and honey, we shall become rich.²³ If the rivers had flowed with wine, the citizens would have become rich. If the citizens are wise, they will put him to death. If the citizens are mad (*aor.*), they will put you to death. You will not be able (86*. b) to disbelieve your mother. The rivers are flowing with a strong stream. The thing has *all but*²⁴ been done. I should have killed you, *but for*²⁵ your father. Sophroniscus had his government taken away from him. He has had his government taken away from him. Hares have large eyes.¹² Let us try to bear *what comes from the gods*.²⁶ We must try²⁷ to bear *what fortune sends*.²⁸ He conquered the Persians in the battle that took place there (*in the there battle*). I will not expose myself to this danger. The people outside were cut to pieces. I asked the boy himself, whether (72. c) the river was flowing with a strong stream. I asked Sophroniscus what magistracy he held.

§ 23. *The Accusative continued.*

134. a) The accus. is used after nouns and adjectives where *κατά*, *as to*, might be *supposed* understood.

It thus *limits* the preceding word to a particular *part*, *circumstance*, &c.

135. b) The accus. of a *neut. pronoun* or any general expression, is often used in this way after verbs that would govern a *substantive* in another case.

136. c) The accusative is used to express *duration of time*, and the *distance* of one place from another.

137. a) *καλὸς τὸ σῶμα*, *beautiful in person*. Σωκράτης τοῦνομα,^d *Socrates by name*. πλήγτομαι τὴν κεφαλήν, *I am struck on the head*. πάντα εὐδαιμονεῖ, *he is happy in all respects*.

^d = τὸ δῆμος.

b) τί χρῶμαι αὐτῷ; *what use shall I make of it?*
what am I to do with it? οὐκ οἶδα δὲ τι σο-
χρῶμαι, I don't know what use to make of
you; I don't know what to do with you.

c) πολὺν χρόνον, *a long time.* τρεῖς ὅλους μῆνας
three whole months. τὰ πολλά, *mostly,* (for)
most of his time. ἀπέχει δέκα σταδίους, *it is*
ten stadia off.

d. τοὐναντίον,^f *on the contrary.* τὸ λεγόμενον, *as*
the saying is.

138. VOCABULARY 22.

Whole,	ὅλος, η, ον.
Body, person,	σῶμα, ατος, τό.
Month,	μήν, μηνός, δ.
Name,	ὄνομα, ατος, τό.
To strike,	πλήσσω (<i>Att. πλήττω</i> : used by the Attics only in <i>perf. act.</i> and in the <i>pass.</i> For other tenses <i>πατάσσω, ξω,</i> is used.)
Unjust,	ἀδικος, ος ον.
Do injustice to, injure,	ἀδικέω (<i>acc.</i> of person and also of <i>thing</i> .)
Injustice,	ἀδικία, ας, ἡ (<i>ἀδικεῖν ἀδικίαν</i> , to commit an injury).
Staff,	ῥάβδος, ον, ἡ.
Insult,	ὑβρίζω (<i>acc.</i> : <i>ὑβρίζειν εἰς τι-</i> <i>να, to act insolently to-</i> <i>twards</i>).
Insult, insolence,	ὑβρις, εως, ἡ.
Reverence,	αἰδεομαι, εσομαι, <i>et aor. 1</i> <i>pass.</i> : (<i>acc.</i>)
Run away from,	ἀποδιδράσκω ^e (<i>acc.</i>)

^e The *subj.* used as in 99. *c.* expresses more *doubt* as to what is to be done than the *fut.*

^f = τὸ ἐναντίον.

^g διδράσκω, δράσομαι, δέδρᾶκα. ἔδραν (*δρᾶθι, δραίην, δρῶ (ἥς, &c.) δρᾶ-*
ναι, δρᾶς).

To have no fear of, to be without fear of,	θαῤῥέω (acc.)
Mild, gentle, Disposition,	πρᾶος, ^h πραιτία, πρᾶον.
To be distant from,	ἡθος, εος, τό.
	ἀπέχω (mid. abstain from: <i>gen.</i>)
Use, do with, Stadium,	χράομαι (dat.) στάδιος or στάδιον.

Exercise 24.

☞ Why is *στρις* used in 137. b? 72, note p.

139. The boy is of a mild disposition. He told me that his daughter was of a mild disposition. If any one of your slaves should run away from you, and you should take him, what would you do with him?³⁶ A certain philosopher, Socrates by name, was there, *to see* the man. Accustom yourself to have-no-fear-of death. I am not without fear of the king of the Persians. I have been struck on my head.⁴¹ He struck the boy with a staff. Accustom yourself to reverence your parents. Insult nobody. The injury (*nom.*) which they committed against you. We ought to do³⁸ what is just,¹⁸ and abstainⁱ from what is unjust. The city is three stadia off. Let us avoid insolence. we must pursue what is just. Let us insult nobody. Let us no longer act insolently towards those whoⁱ manage the affairs of the state.

^h πρᾶος B. (πρᾶος P. R. K.) takes all fem. and neut. plur. as if from πρᾶης, πραιτία, n. pl. πρᾶα. Plur. mas. πράοι, πραιτίς: G. πραιέων: D. πράοις, πραιτίου(ν): A. πράονς, πραιτίς.

ⁱ The verbal adj. from *ἀπέχεσθαι* is *ἀφεκτέος*, a word not found in Passow's Lexicon, but used by Xenophon. It, of course, governs the gen.

§ 24. *The Genitive.*

Obs. The fundamental notion of the genitive is *separation from, proceeding from*; i. e. the notion of the prepositions *from, out of* (B.).

140. *a)* Partitives, numerals, superlatives, &c. govern the genitive.

141. *b)* The genitive is used with adverbs of *time* and *place*.

142. *d)* The genitive also expresses the *material* out of which any thing is made; and generally such *properties, circumstances, &c.* as we should express by '*of*'.

Obs. 1. *b)* Our *indef. art.* must be translated by the Greek (*def.*) *art.* in expressions like 'once a day,' &c., where 'a' is equivalent to 'each.'

Obs. 2. *e)* The *gen.* stands after *possessive pronouns* in a kind of apposition to the personal pronoun implied. It may often be translated as an exclamation. The *gen.* is also used alone, or after interjections, as an *exclamation*.

143. *a)* οἱ φρόνιμοι τῶν ἀνθρώπων, *sensible persons.* οὐδεὶς Ἐλλήνων, *none of the Greeks.*

ἡ μεγίστη τῶν νόσων, *the greatest of diseases.*

b) τρὶς τῆς ἡμέρας, *three times a day.* ποῦ γῆς; *in what part of the world?* πόδον τῆς ἡλικίας, *far advanced in years.*

c) ἔδωκά σοι τῶν χρημάτων, *I gave you (some) of my money.* πίνειν ὕδατος, *to drink some water.* ἔσθιειν κρεῶν, *to eat some meat* (of a particular time: with the *accusative* the meaning would be to do it habitually).

d) στέφανος ὑπαίνθων, *a crown of hyacinths.* δένδρον πολλῶν ἐτῶν, *a tree many years old.* ἦν γὰρ ἀξιώματος μεγάλον, *for he was of great consideration.*

e) διαρπάζονται τὰ ἐμὰ τοῦ κακοδαιμονος, *they are*

*plundering my property, wretched man
that I am! τῆς ἀναιδείας, what impudence!*

144. VOCABULARY 23.

Sensible, prudent,	φρόνιμος, ος ον.
Greek,	Ἑλλην, ηνος, ὁ.
Greece,	Ἑλλάς, ἄδος, ἡ.
To what place? whither?	ποῖ;
Where?	ποῦ;
Far, far on,	πόδρῳ.
A person's age,	ἡλικία, ας, ḡ.
To drink,	πίνω. ^k
To eat,	ἔσθιω. ¹
Flesh, meat,	κρέας τό.
Crown,	στέφανος, ον, ὁ.
Tree,	δένδρον, ον, τό.
Year,	ἔτος, εος (ονς), τό.
Consideration, reputation,	ἀξίωμα, ατος, τό.
Violet,	ἰον (Fion) ον, τό.
Lily,	κρίνον, ον, τό.
Golden,	χρύσεος, χρυσοῦς. ^p
Place on.	ἐπι-τίθημι (dat.)
Worthless, despicable,	φαῦλος, η, ον.
Arrive,	ἀφ-ικνέομαι. ^q
To be given,	δοτέος (from ἐδόθην, δίδωμι.)
Plunder,	διαρράξω (fut. mid.)
Wretched, unfortunate,	κακοδαίμων, ων, ον.
Alas,	φεῦ: οἴμοι.

^k πίνω, (irreg. fut.) πίομαι, πέπωκα, πέπομαι. ἔπιον, ἐπόθην.

^l ἔσθιω (from ἔδω), (irreg. fut.) ἔδομαι, ἔδηδοκα, ἔδηδεσμαι. ἔφαγος (from root φαγ), ηδέσθην.

^m G. αος, ως, &c.

ⁿ δένδρον, D. plur. δένδρεσι (also plur. δένδρεα, δενδρέοις from another Ionic form).

^o κρίνον has in plur. a collateral form κρινέα, D. κρίνεσι, as if from εσίνος, ή.

^p χρύσεος, ονς, χρυσέη, η, χρύσεον, ονν.

χρυσέου, οῦ, χρυσέης, ης, χρυσέον, οῦ.

χρυσέω, ϕ, χρυσέη, ϕ, χρυσέω, ϕ, &c.

^q ίκνέομαι, ίξομαι ίγμαι, ίκμην.

PHRASES.

Till late in the day,
Willingly at least,
So to say, to speak gener-
ally,
μέχρι πόδων τῆς ἡμέρας.
ἐκὼν εἰναι^r
ώς ἐπος εἰπεῖν^r (showing
that a general assertion is
not *absolutely* true.)

Exercise 25.

145. I will place a crown of violets on the boy's head. The mother placed a crown of lilies on her daughter's head. Let us imitate sensible persons. Let us not imitate *worthless persons*.⁴⁷ I will be with you three times every year. If he were not (*a person*) of great consideration,³⁸ the citizens world have put him to death. At what part of the earth am I arrived? I will give each of them a golden crown. He told me that we ought to give to each of them a golden crown (71). If he had not been advanced in years, he would not have died. They slept (*used to sleep*) till late in the day. Let us hear whatever the gods please³⁹ (90*). All men, *so to say*, admire rich men. No Grecian will do this, *at least willingly*. I will not drink *any* of the wine, at least willingly. I will give *some* of the flesh to this eagle. My property was plundered, *wretched man that I am!* Alas, what injustice! Alas for my possessions! Let us fly from the greatest of diseases, shamelessness.

§ 25. The Genitive continued.

146. a) Verbal adjectives with a transitive meaning

* Such short phrases with the *infin.* are inserted in the sentence: Ήσυν δὴ ἐκοῦσα εἰνα οὐκ ἀπολείπεται ἡ ψυχή. See 151. a.

govern the genitive. That is, the object of the verb stands in the *gen.* after the verbal adjective.

146*. b) Words relating to *plenty, want, value, &c.,* govern the genitive.

147. c) Verbs relating to the *senses,* except *sight,* govern the genitive.

OBS. *ἀκούειν, hear,* generally takes a *gen.* of the sound, and an *acc.* of the person producing it : but in neither case without exception.

148. e. f) The genitive is often used where we may supply '*in respect to*' in English.

In this way, the *gen.* restricts a general expression to a particular meaning ; to some particular *circumstance, object, &c.*

The genitive so used may often be *supposed* governed by *ἐνεργα,* *on account of.* It is very frequently used in this way after words compounded with a *privative.*

49. a) *πρακτικὸς τῶν καλῶν, apt to perform* (or, *in the habit of performing*) *honorable actions.*

b) *μεστόν ἐστι τὸ ζῆν φροντίδων, life is full of cares.* *ἄξιος τιμῆς, worthy of honour.* *δεῖσθαι χρημάτων, to want money* ; also *δεῖσθαι τινος* (*gen. of person*), *to beseech a person.*

c) *ὄζειν μύρων, to smell of perfumes.* *ἀπτεσθαι νεκροῦ, to touch a corpse.* *ἀκούειν παιδίον κλαίοντος, to hear a child crying.*

τοὺς δούλους ἔγενε τῆς ἐλευθερίας, he allowed his slaves to taste of liberty.

ἄγενστος τῆς ἐλευθερίας, one who has never tasted of liberty.

d) *ἔχεσθαι τινος, to cling to, or be next to.* *σωτηρίας ᔁχεσθαι, to provide* (carefully and anxiously) *for one's safety.*

e) *ἄπαις ἀρρένων παῖδων, without male offspring.* *ἴγγντατα ἀντῷ εἰμι γένοντος, I am very nearly related to him* (literally, *very near to him with respect to birth*). *δασὸς δένδρων, thick with trees ; thickly planted with trees.*

f) *εὐδαιμονίζο σε τοῦ τρόπον, I think you hap-*

py in your disposition. οἰκτείρω σε τὸν πάθον, *I pity you on account of your affliction.*

150. VOCABULARY 24.

Apt to do or perform ; in the habit of doing or performing,	πραγματικός, ἡ, ὁν.
Apt, or fit to govern, To govern,	ἀρχικός, ἡ, ὁν. ἄρχω (gen.)
To smell of, (i. e. emit a smell).	σιγω. ^t
Ointment, perfume,	μύρον, ον, τό.
Touch,	ἅπτομαι.
Corpse,	νεκρός, οῦ, ὁ (adj. "dead").
Free,	ἐλεύθερος, α, ον.
Freedom, liberty,	ἐλευθερία, ας, ἡ.
Hear,	ἀκούω. ^u
Child,	παιδίον, ον, τό.
Cry,	κλαίω. ^w
Give to taste, allow to taste,	γεύω.
One who has not tasted,	ἄγενοςτος, ος ον.
Childless,	ἄπαις (one termin. G. ἄπαιδος).
Male,	ἀρρενιη, η, εν.
Near,	ἔγγις (gen.)
Race, family, birth,	γένος, εος, τό.
Thick, crowded,	δασύς, εῖα, ύ.
Think or pronounce happy.	εὐδαιμονίζω.

^t ικός, appended to verbal roots, denotes *fitness to do* what the verb expresses. Appended to the root of substantives, it has the same latitude of meaning as ιος (20, note n.)

^u σιγω, σιγησω, σιδωδα (with meaning of pres.)

^v ἀκούω, ἀκούσομαι, ἀκήκοα, ἀκουσμαι, ἀκονσα.

^w —ιον the principal termination of diminutives : παῖς, παιδίον Those that form a *dactyl* are *paroxytone*; the rest *proparoxytone*.

^x κλαίω (κλαίσομαι, κλαίσομαι); but aor. ξιλανσα. Att. κλάω (d). In old Att. ἔρσην.

Disposition,	<i>τρόπος</i> , ^y <i>ov, ὁ</i> .
Pity,	<i>οἰκτείωσις</i> .
Suffering, affliction,	<i>πάθος</i> , <i>εος</i> (<i>ovs</i>) <i>τό</i> (<i>plus</i> “the passions”).
Worthy,	<i>ἄξιος</i> , <i>α, ov.</i>
Honour,	<i>τιμή</i> , <i>ης, ἡ.</i>
Want, beseech,	<i>δέομαι</i> (- <i>ήσομαι</i> , - <i>ήθην</i>).
Full of,	<i>μεστός</i> , <i>η, ὄν.</i>
Life,	<i>τὸ ζῆν</i> .
Cares,	<i>φροντίδες</i> , <i>αι</i> (pl. cf. <i>φροντίς</i>).
Not at all,	<i>οὐδέν</i> , <i>μηδέν</i> , often followed by <i>τι</i> : <i>οὐδέν τι</i> , &c.
Who in the world?	<i>τίς ποτε</i> ; ^z

What is the verbal adj. in *τέος* from *εἰδαιμονίζω*? *εἰδαιμονιστέος*.

What is the meaning of *ἔχεσθαι* with gen.? 149. d.

Exercise 26.

151. I asked whether (72. c) the children of the judge were in the habit of performing just actions. If you are in the habit of performing just actions, you will be happy. I will make the boy fit to govern men. I am not at all in want of money. I would not touch a corpse, at least willingly. If the physician had been present, my child would not have died. Let us ask the next (subjects) to these. I think you happy on account of your virtue. They pitied the mother on account of her affliction. The boy is nearly related to Socrates (149. e) He told me that the boy was very nearly related to Socrates. We ought to think the temperate happy. I would not *willingly* touch a corpse.* I asked the boy whether he thought life full of cares. What in the world am I to do with him (137. b)?

^y *τρόπος* from *τρέπω*, *to turn*; as we say, *a man's turn of mind*.

N. B. Nouns in *ος*, from verbal roots, generally change *ε* of the root into *ο*.

* *ποτέ* (enclitic), *at any time*; used with interrogatives, it expresses surprise.

o *ἴκων εἶναι* is confined to negative sentences.

Exercise 27.

152. Who *in the world* admires these things? Who in the world is this? If these things *are so*, let us carefully provide for our safety. Let us speak what¹ comes next (149. *d*) to this. What in the world are you admiring? I asked the judge, what in the world the citizens were admiring. The boy is nearly related to Sophroniscus. Xenocrides will be general with three others.²¹ Let us rule over our passions. We must set about³³ the task of ruling over our passions. He told me that he was one-who-had-never-tasted-of liberty. Let us cling to our liberty. He told me that the whole³⁰ country was thickly planted with trees. The judge is most worthy of honour. What *in the world* shall we do with the boy?

§ 26. The Genitive continued.

153. a) Most verbs that express such notions as *freeing from, keeping off from, ceasing from, deviating or departing from, &c.* govern the gen.

b) Most verbs that express *remembering or forgetting; caring for or despising; sparing; aiming at or desiring; ruling over or excelling; accusing of or condemning, &c.* govern the genitive; but not without many exceptions.

154. VOCABULARY 25.

(Verbs governing the *genitive*: the transitive ones with *accus* also, of course.)

To free from,

ἀπαλλάττω (*y*) also, "to come out of an affair," "come off" "get off" *ἐκ*, *ἀπό*. Mid. "take oneself off." Aor. 2. pass. with *mid.* meaning.

Exclude from,	<i>εἰργω.^b</i>
Make to cease,	<i>παύω</i> (<i>mid.</i> “cease”).
Leave off, desist from,	<i>λήγω.</i>
Miss, err,	<i>ἀμαρτάνω^c</i> (also <i>to sin, εἰσ</i> <i>or περί</i> with accus. <i>against.</i>)
Differ,	<i>διαφέρω</i> (60, note b).
Way,	<i>ὁδός, οῦ, ἡ.</i>
Chase, hunting,	<i>θῆρα, ας, ἡ.</i>
Sea,	<i>θάλασσα, ης, ἡ.</i>
Disease,	<i>νόσος, ον, ἡ.</i>
Physician,	<i>ἰατρός, οῦ, ὁ.</i>
With impunity	<i>χαίρων</i> (<i>part.</i> literally “re- joicing”).
Toil, labour,	<i>πόνος, ον, ὁ</i> (also “trouble”).
Market-place,	<i>ἀγορά, ας, ἡ.</i>
Heavy-armed soldier, <i>Hop-</i> <i>lite,</i>	<i>οπλιτης, ον, ὁ.</i>

Exercise 28.

155. Death will free us from all our toils. They will exclude the Persians from the sea. He told me, that the Athenians were excluding the Persians from the sea. They are here *to exclude* (72. b) the Grecian^d Hoplites from the market-place. Speaking¹⁴ fast is a different thing (*differs*) from speaking well. A good king does not *at all* differ from a good father. The physician was there, that he might free the boy from his disease. He told me, that the physician had missed his way. If the judge had been there, you would not have escaped with impunity. If the king is there, they will not escape with impunity. They who have sinned^e against the state, will not escape with impunity.

^b In Attic Greek, *εἰργω* is *excludo*, *εἰργω* *includo*. (B.)

^c *ἀμαρτάνω*, *ἀμαρτησομαι*, *ἡμαρτήκα*. *ἡμάρτον*.

^d Of the Greeks.

^e οὐδέν τι, not *δραχῆν*: for ‘*at all*’ does not here refer to an *action*.

The boy is desisting from the chase. If I had known this, I would not have tried *at all*⁵⁴ to persuade him.

§ 27. *The Genitive continued.*

156. VOCABULARY 26.

Verbs governing the genitive.

Remember,	μέμνημαι. ^e
Forget,	ἐπιλανθάνομαι. ^f
Care for, have any regard for,	κήδομαι.
Hold cheap,	όλιγωρέω.
Despise,	καταφρονέω.
Spare,	φείδομαι.
Desire,	ἐπιθυμέω.
Desire,	ἐπιθυμία, ας, ἡ.
Aim at,	στοχάζομαι.
Master,	κρατέω.
Overcome,	περιγύγνομαι.
Get the better of, surpass,	περίειμι.
Accuse, charge,	κατηγορέω (pass. "to be laid to the charge of").
Condemn,	καταγγέλλω. ^g
Impiety,	ἀσέβεια, ας, ἡ (impious, ἀσεβῆς, 87, note z).

^e The third (*paulo post*) fut. is the fut. used for verbs that have a perf. of the pass. form with the meaning of a present: as μέμνημαι, μεμνήσομαι.

^f λανθάνω, λήσω, λέληθα. Έλαθον. Mid. λανθάνομαι, λήσομαι, Λέλησμαι. Ιλαθδμην.

^g γιγνώσκω, γνώσομαι, ἔγνωκα, ἔγνωσμαι. Αor. ἔγνων. (ἔγνων, γνῶθι, γνοίην, γνῶ, γνῶσαι, γνῶται).

OBS κατηγορέω may have acc. of the charge or crime, gen. of the person: or, if no crime is mentioned, gen. of person. καταγγέλλω has accus. of the charge, or punishment; gen. of person. In the pass. the acc. will of course become the nom., and the gen. of the person remain.

Piety,	<i>εὐσέβεια, ας, ἡ</i> (<i>pious, εὐσέβης</i>).
Banishment,	<i>φυγή, ῥς, ἡ.</i>
Former,	<i>ὁ πρίν</i> (26).
Folly,	<i>μωρία, ας, ἡ.</i>
Laughter,	<i>γέλωσ, ωτος, ὁ.</i>
I at least, I for my part,	<i>ἐγώ γε.</i>
Far (= much, greatly),	<i>πολύ.</i>
Forefather, ancestor,	<i>πρόγονος, ον, ὁ.</i>

Exercise 29.

 What is the usual opt. of contracted verbs? *οἶην, φην.*

157. I remember my *former*¹¹ troubles. They asked him whether he despised the Persians. Do not despise your neighbour. Let us spare our money. They accuse the judge himself of injustice. They condemned them all to death (156, note g). Do not aim at producing¹⁴ laughter. The men of the present day¹ have forgotten the virtue of their ancestors. Much injustice is laid to the charge of Xenocrides. The father of Xenocrides was found guilty²⁷ of impiety. Most persons desire money. Let us master our desires. Do not desire the property¹⁹ of your neighbour. Let us fly from the company of the impious. Let us not only speak well of the pious, but let us also confer benefits¹⁶ upon them.

Exercise 30.

158. They have condemned Sophroniscus to banishment (156, note g). He accuses the others of folly. If you had done this,³⁶ I for my part should have accused you of folly. If you do this, I for my part shall accuse you of folly. If any one should do this, the prudent would accuse him of folly. He said that, if any man did this, the prudent would accuse him of folly. I think you happy on account of your piety (149. f). This boy

far surpasses his brother in virtue (*dat.*) Alas what folly!¹²⁰ These things happened in the time of²⁶ our forefathers. He said, that to be prosperous was not in our (own) power.²⁶

§ 28. *The Genitive continued.*

159. *a. b)* After verbs of *price* and *value*, the *price* or *value* is put in the *genitive*.

160. After verbs that express or imply *exchange*, the thing *for which* we exchange another is put in the *genitive*.

161. *d. e)* A noun of *time* is put in the *gen.* in answer to the questions *when?* and *since*, or *within what time?*

If the point of time is defined by a *numeral adjective*, *the time when* is put in the *dative*: it stands however in the *gen.* with the former, *the same*, *each*, &c.

162. *f. g)* The *gen.* expresses the part *by which* a person *leads*, *takes*, or *gets hold of* any thing.

162*. *a)* δραχμής ἀγοράζειν τι, *to buy something for a drachma.*

b) πλείστον τοῦτο τιμῶμαι, *I value this at a very high price (very highly).*

c) τρεῖς μνᾶς κατέθηκε τοῦτο πάντα, *he laid down three minæ for the horse.*

χρήματα τούτων πράττεται, he exacts the money (or payment) for this.

d) νυκτός, *by night*; ημέρας, *by day*; χρόνου συχνοῦ, *for a considerable time.*

e) πολλῶν ἡμερῶν οὐ μεμελέτηκα, *I have not practised for many days.*

f) λαβεῖν (generally λαβέσθαι) ποδός, *to take*

^b πολύς, πλείων ορ πλέων, πλεῖστος.

(*a person*) by the foot. ἀγειν χειρός, to lead by the hand.
 ὅν λύκον τῶν ὥτων κρατῶ. I get hold of the wolf by the ears.
 h) τοῦτο οὐκ ἔστιν ἀνδρὸς σοφοῦ, this is not the part of a wise man.
 i) οὐ παντὸς εἶναι, not to be a thing that every body can do. εἰαντοῦ εἶναι, to be one's own master.

163. VOCABULARY 27.

Purchase, buy,	ἀγοράζω ¹ (<i>properly</i> "am in the market-place," ἀγορᾶ).
Drachma,	δραχμή, ἡς, ἡ.
To value,	τιμάομαι.
Mina,	μνᾶ, ἄς, ἡ.
Lay down,	κατα-τίθημι.
To exact, to exact payment,	πράττεσθαι.
Considerable, long (of time.)	συχνός, ἡ, ὁν (<i>prop.</i> "continuous").
To practice,	μελετάω.
To take hold of,	λαβέσθαι (92, note ^o).
To get hold of,	κρατέω (<i>prop.</i> "to master").
Equestrian exercises.	τὰ ἵππικά.

Exercise 31.

164. The king will not fight (these) ten days. No one has arrived for a long time. I should like to purchase²⁹ this for three minæ. It is the part of a good man

¹ (a) The *being* or *having* what the root denotes, is expressed by verbs ἀω, ἔω, εύω, ὑσσω, (ώττω), ἄζω, ίζω. (b) The *making* a thing *into*, or *furnishing it with* what the root denotes, is expressed by verbs in ὄω, ίζω, ὕω, (ῦ), αἴω.

Obs. These meanings are not invariably observed; e. g. those in ίζω are set down as belonging to both classes. The least subject to change are those in ἔω, εύω, ἀω. (R.)

to confer benefits upon his friends. He told me that he valued this very highly. He said that if he had a talent, he would lay it down for this horse (102). It is not every man that can master⁵⁶ his desires. He took hold of the boy by his foot. The mother leads her daughter by the hands. I have not practised equestrian exercises for a long time. Two dogs had got hold of the same wolf by the ears. Three dogs had got hold of the wolf by the same ear. The boys are practising equestrian exercises. They exact payment for the horse. If you care for yourself, provide for your safety. If they cared for the boy, they would not do this. I had got hold of the wolf itself by the ears. It is not every man who can get hold of a wolf by the ears.^k It is not every man that is-without-fear-of death. A slave is not his own master. I will go away by night. The Scythians went away by night.

§ 29. Comparison. *

165. a) The thing with which another is compared, is put in the genitive.

The fuller construction is with *ἢ, than*; which however is used only where the genitive cannot be employed.

b) The *gen.* is sometimes used, where it is not the *immediate* object of comparison: e. g. in the phrase, *κάλλιον ἐμοῦ ἄδεις*, the things compared are not '*I*' and '*your singing*'; but '*my singing*' and '*yours*'.

166. c) *Greater, &c. than ever, than at any other time*, is expressed by using *αὐτός*, before the *gen.* of the reciprocal pronoun.

167. d. e) *Too great, &c.* is expressed by the *comparative* with *ἢ πατέρα*¹ before a *substantive*; *ἢ ωτε* before a *verb* in the *infinitive*.

^k *To get hold of, &c. . . . is not the part of, &c.*

¹ Or *ἢ πρός*.

168. a) μεῖζων ἐμοῦ, taller (greater) than I.
 b) καλλίτον ἐμοῦ ἄδεις, you sing better (more beautifully) than I (do).
 c) δυνατώτεροι αὐτοὶ αὐτῶν ἐγίγνοντο, they became more powerful than ever (literally, more powerful themselves than themselves, i. e. than themselves were at any other time).
 d) μεῖζον ἥ κατὰ δάκρυα πεπονθέναι, to have suffered afflictions too great for tears.
*τεκρὸς μεῖζων ἥ κατ' ἄνθρωπον,*ⁿ a corpse of superhuman size.
ὅπλα πλέω ἥ κατὰ τὸνς νεκρούς, more arms than could have been expected from the number of the dead (*quam pro numero*).
 e) νεώτεροι εἰσιν ἥ ὅστε εἰδέναι οἶων πατέρων ἔστερηται, they are too young to know what fathers they have lost.

168*. VOCABULARY 28.

Sing,	ἄδω.
Sing better,	καλλίτον ἄδειν.
Powerful,	δυνατός, ἥ, ὄν.
Tear,	δάκρυν, ον, τό.
Suffer,	πάσχω. ^p
Arms,	ὅπλα. ^q
Young,	νέος, ἡ, ὄν.
Deprive,	στερέω : ^r ἀποστερέω.
Dance,	χορεύω.
Master, teacher,	διδάσκαλος, ον, δ.

^m So in *superl.* δεινότατος σαντοῦ θεῖα.ⁿ Literally, greater than in proportion to (or according to) man.^o ἄδω (ἀείδω), fut. ἄσθμα, but aor. ἥσθα.^p πάσχω, πέισματι, πέπονθα. ἔπαθον.^q Properly, instruments or tools of any kind.^r This verb is most common in the *pass.* form, with fut. mid., in the sense, am deprived of:—στεροῦμαι, στερήσομαι, ἔστερημαι. ἔστερηθην, &c. —ἀποστερέω (124, c) is more common than στερέω. [στέρεσκω is the common form of the pres. act.: στέρομαι of the pres. pass.]

Pupil,

 $\mu\alpha\theta\eta\tau\dot{\eta}\varsigma$, οῦ, δ.Words that go with comparatives to mark the *degree of excess or defect.*

Still,

 $\ddot{\varepsilon}t\iota.$

Much,

 $\pi\sigma\lambda\lambda\tilde{\omega}.$

Little, a little,

 $\delta\lambda\acute{y}\varphi.$

The—the

 $\ddot{\sigma}\sigma\varphi$ — $\tau\sigma\sigma\acute{o}\nu\tau\varphi$ (*quanto tanto*).*Exercise 32.*

169. The boy is taller than his father. The boy is wiser than his master. The daughter sings better than her mother. You have become more powerful *than ever* (168. c). The Athenians have become more powerful than ever. The good judge is suffering afflictions too great for tears (167. d). More arms were taken than could have been expected from the number of the dead (167. d). He told me, that the corpse was of a super-human size. If I had practised, I should have sung better than my mother. If you do this, you will become more powerful than ever. If they *were* to do^{ss} this, they would become more powerful than ever. If they had done this, they would have become more powerful than ever. He said that, if they did this, they would become more powerful than ever (102). He said that, if they had done this, they would have become more powerful than ever. He is too wise (167. e) to be deceived by his slave. The masters are too wise to be deceived by their pupils. The pupils practise by night, that they may become wiser than their masters. He said that he should have died *but for*^{ss} the dog. The boys dance better than their masters. Practise virtue, that you may become really wise. They are too young to know that virtue ought^{ss} to be desired. The boy is still taller than his father. The girl is a little taller than

• Sometimes the *acc.* is used; $\mu\acute{e}\gamma\alpha$, $\pi\sigma\lambda\acute{v}$, &c.† *Imperf.* because the meaning is, ‘I should now be a better singer.

her mother. The daughter sings much better than her mother. *The more they have, the more they desire.*

§ 30. Comparison continued.

170. a) Two comparatives are to be translated by *more—than*, or *rather—than*, with the *positive*.

For adverbs it is often convenient, as in the example, to use a substantive.

171. b) $\omega\varsigma$ and $\delta\tau\iota$ (like the Latin *quam*) are used to strengthen superlatives. (So also $\delta\pi\omega\varsigma$, η , &c.)

172. d. e) $\varepsilon\iota\ \tau\iota\varsigma$ καὶ $\ddot{\alpha}\lambda\lambda\o\varsigma$ (*si quis alius*), and $\varepsilon\iota\varsigma\ \dot{\alpha}\nu\eta\varsigma$ (*unus omnium maxime*), have the force of superlatives.

($\varepsilon\iota\varsigma\ \gamma\epsilon\ \dot{\alpha}\nu\eta\varsigma$ is also used.)

173. f) $\pi\varepsilon\varrho\iota\tau\tau\o\varsigma$ (*exceeding, over and above*), and adjectives in $-π\lambda\acute{a}σiο\varsigma$ (*-fold*), govern the genitive from their *comparative* meaning.

174. a) $\tau\alpha\chi\acute{u}\tau\tau\o\varsigma\ \eta\ \sigma\circ\varphi\acute{u}\tau\tau\o\varsigma$ (*Herod.*), with *more haste than wisdom*.

b) $\omega\varsigma\ \tau\acute{a}\chi\iota\sigma\tau\alpha$, *as quickly as possible.* $\sigma i\gamma\eta\ \omega\varsigma\ \dot{\alpha}\nu\upsilon\sigma\tau\dot{\alpha}\nu\ \pi\varrho\sigma\dot{\eta}\varepsilon\sigma\alpha\upsilon$, *they came up as silently as possible.* $\delta\tau\iota\ \mu\acute{e}\gamma\iota\sigma\tau\o\varsigma$, *as great as possible.*

c) $\delta\sigma\o\upsilon\varsigma\ \eta\delta\acute{u}\nu\alpha\tau\o\ \pi\lambda\acute{e}\iota\sigma\tau\o\upsilon\varsigma^{\text{u}}$ $\dot{\alpha}\theta\varrho\iota\sigma\tau\o\varsigma$, *having collected as many men as he possibly could.*

d) $\kappa\acute{a}\pi\tau\o\varsigma$, $\varepsilon\iota\ \tau\iota\varsigma$ καὶ $\ddot{\alpha}\lambda\lambda\o\varsigma$, $\acute{e}\chi\iota\varsigma\ \pi\varrho\dot{\alpha}\varsigma\ \tau\dot{\alpha}\ \acute{e}\tau\eta\ \mu\acute{e}\lambda\iota\omega\alpha\upsilon\ \tau\dot{\iota}\nu\ \tau\acute{e}\chi\alpha$, *though if any body has black hair for his years, it is you (i. e. you have remarkably black hair for your years).*

e) $\tau\o\upsilon\varsigma\ \dot{\alpha}\gamma\omega\eta\iota\zeta\mu\acute{e}\nu\o\varsigma\ \pi\lambda\acute{e}\iota\sigma\tau\alpha\ \varepsilon\iota\varsigma\ \dot{\alpha}\nu\ \eta\ \dot{\alpha}\nu\ \delta\mu\acute{u}\mu\acute{e}\nu\o\varsigma$ $\dot{\alpha}\varphi\acute{e}\lambda\acute{e}\iota\iota\upsilon$, *being able to be of more service*

to the contending parties, than any other individual.

f) *περιτιὰ τῶν ἀρκούντων more than enough (of money, &c.) πολλαπλάσιοι ἡμῶν αὐτῶν, many times as numerous as ourselves.*

175. VOCABULARY 29.

Silently,	συγῇ.
To come on, come up,	πρός-ειμι.
As many as,	σοι.
Most,	πλεῖστοι.
Feasible,	ἀνυστός, ος ὁν (fr. ἀνύτειν, to perform).
Although,	καίπερ.
For your years,	πρὸς τὰ ἔτη.
Hair,	θρῆξ, τριχός, ἥ.
Collect,	ἀθροῖζω.
To be enough or sufficient,	ἀρκέω (fut. ἔσω).
Many times as many <i>or</i> much,	πολλαπλάσιοι.
Twice as many,	διπλάσιοι.
Brave,	ἀνδρεῖος, α, ον.
Slow,	βραδύς, εῖτα, ύ.
Slowly,	βραδέως.
Gift,	δῶρον, ον, τό.
To give a share of, give some,	μετα-δίδωμι (<i>gen. o thing; dat. of person</i>).

Exercise 33. *

176. One could not find (86*) a blacker dog than this. They are more wise than brave. If any man practises temperance, it is he. He received more gifts than any

* In doing the exercises of the form : "if any one—it is" (174 d), replace mentally 'it is' by the verb ; "if any man practises temperance, it is he"—if any man practises temperance, he practises temperance, i. e. he, if any other man (does), practises temperance.

In those of the form "more than any other single person," replace this form by πλεῖστα εἰς ἀνὴρ, or εἰς γε ἀνὴρ ἄν.

other man. If you had done this, you would have done more bravely^w than wisely. I shall collect as many men as possible (174. c). The Persians came on *as slowly as possible*. He has injured the state more than any other single person. He has collected as many ships as possible. When you have collected³² as many men as possible, march against Cyrus. The just judge has been of more service to the state than any other single person. The army of the Persians comes on as silently as possible (174. b). If you have more than enough, give some to your friends. If they were bold, they would conquer twice as many as themselves. More hares were taken *than could have been expected from the (small) number of the dogs*.⁵⁹ One could not find a more beautiful woman than the mother of this Scythian. If any man has been of great service to the state, it is he.

§ 31. *The Dative.*

177. The notion of the dative is *opposed* to that of the genitive, as its fundamental notion is that of *approach to*.

178. The *dat.* expresses the person *to* or *for* whom a thing is done: it also follows words that express *union* or *coming together*, and those that express *likeness* or (*a*) *identity*.

179. *b*) The *instrument* (*c*) the *manner*, and (*d*) the *cause*, are put in the *dative*.

180. *e*) The *definite* time at which a thing is done, is put in the dative.

181. *f*) The dative sometimes expresses the *agent*; especially after the *perfect pass.* and *verbals* in *τέος*, *τός*.

182. *a*) *τὰ αἱ τὰ πάσχω σοι*, *I suffer the same as you*.

^w Comparative sing. by rule 56; not plur. as in example.

Θησεὺς κατὰ τὸν αὐτὸν χρόνον Ἡρακλεῖ γενόμενος, *Theseus who lived about the same time as Hercules.*

- b) πατάσσειν ὁάβδῳ, *to beat with a stick.*
- c) δρόμῳ παρῆλθεν, *he came running* (literally, *at a running pace*). μεγάλῃ σπουδῇ, *in great haste.*
- d) φόβῳ, *through fear.* οὐάμνειν νόσῳ, *to be suffering from (or ill of) a disease.* ἀλγεῖν τινι, *to be pained at a thing.*
- e) τῇ τρίτῃ ἡμέρᾳ, *on the third day.*
- f) ταῦτα λέλεκται ἡμῖν, *these things have been said by us.*

183. VOCABULARY 30.

To live about the same time; to be contemporary with.

Fear,

Running, a running pace,

To be suffering, or ill of a disease,

On the next day,

Heavy, severe,

Thales,

Solon,

Why?

Haste,

Hercules,

Staff, stick,

κατὰ τὸν αὐτὸν χρόνον γενέσθαι.

φόβος, ὄν, ὁ.

δρόμος, ου, ὁ.

οὐάμνω (καμοῦμαι, κέκμηκα, ἔκαμον).

τῇ ὑστεραίᾳ.

βαρύς, εῖα, ὑ.

Θαλῆς.^x

Σόλων, ωνος, ὁ.

τί; or διὰ τί;

σπουδή, ἥς, ἡ.

Ἡρακλῆς, γεος (ους) ὁ.

ὅαβδος, ου, ἡ.

Verbs that govern the *dative*.

Associate with, keep company with,

διττέω.

Follow,

ἴπομαι.^y

^x Θαλῆς, G. Θαλέω, D. Θαλῆ, A. Θαλῆν. (*ητος, ητι, ητα, later.*)

^y Voc. Ἡράκλεις. The voc. ὁ Ἡρακλεῖς occurs only in this exclamation.

^z ἴπομαι, ἴψημαι. Imperf. εἰπόμην, aor. ἐσπόμην.

Envy, grudge,	φθονέω ^a (φθόνος, envy).
To meet, fall in with,	ἐντυγχάνω. ^b
Blame,	μέμφομαι.
Find fault with, rebuke,	ἐπιτιμάω.
Scold, rail at, speak calumniously of,	λοιδορέομαι (λοιδορέω takes the accus.)
Accuse of, charge with, blame,	ἐγκαλέω.
Plot against,	ἐπιβούλεύω.
Fight with,	μάχομαι.
Contend or dispute with,	ἐρίζω.
Contention, strife,	ἔρις, ιδος, η (acc. ἔριδα et ἔριν).
Am angry with,	ὀργίζομαι.
Am in a passion or rage,	χαλεπαίνω.
Like,	ὅμοιος, α, or.

OBS. Verbs of *-approaching*, &c. take acc. of the thing (as well as dat. of person), especially when it is a neut. pronoun. (*ἐγκαλεῖν*, &c. τι τινι.)

Exercise 34.

184. Do not associate with the bad (72. a). If you associate (67. 2) with the bad,⁵⁰ you will become bad yourself. The boys are following the dog. Most men follow their neighbours. I envy you your wisdom (*note a*). Do not envy your neighbour. Do not envy me. If you had struck⁵¹ the judge with a stick, you would not have got off *with impunity*.⁵² They set out the next day. What do you charge me with (183. OBS.)? I asked whether (72. c) they were suffering the same as the geometer. If you had plotted against the general, you would not have come off *with impunity*. He will not fight with the king (these) ten days (161). I knew that he had suffered the same as I (had). I

^a φθυνέω takes gen. of the object that excites the envy, or of the thing grudged. (See 149. f.).

^b τυγχάνω, τεύχομαι, τετύχηκα, ἐτυχον. With a gen. to obtain, receive (*παρά from*, with gen.); also, to hit (a mark—*σκοπός*).

plotted against the king from envy. Do not contend with your parents. I suffer similar treatment^c to you. I should blame the citizens, if they had done this. He scolds, *not only*²⁸ the others, *but also* the judge himself. I should have scolded the boy, if he had done this. Why are you in a passion with your slave? I have not met you (these) two days. I am angry with those who transact the affairs of the state. O Hercules! what *in the world*⁵¹ am I to do (99. c)? Through fear he did not hit the mark.

Exercise 35.

185. Do you wish, then (99. a), that I should strike him with this stick? He told me that his father was suffering from a severe disease. Thales *was contemporary with* Solon. I admire the wisdom of Thales. Hercules lived about the same time as Theseus. If any one was brave, it was Hercules.⁶³ O father, do not scold your son. If you had kept company with the bad, you would have become bad yourself. I asked the boy whether we ought to envy³⁸ our neighbours. The damsel has very beautiful eyes.¹² Let us aim at speaking¹⁴ well of all the good. Let us abstain from acting insolently. All, *and you among the first*,³⁴ admire these things. Let us be contented with our present condition. He said that, if Xenocrides had been wise, he would not have plotted against the general. He told me that he wished to *give* his slaves a *taste* of liberty (149. c). Let us keep company with sensible persons. Let us obey the laws of the state. *I should like to hear*²⁹ the boy sing (*part.*) Do not associate with those who¹ pursue what is disgraceful.¹³ Why do you charge me with injustice?⁶⁵ Through fear he missed the mark. I admire both^d your horses and those^e of your friend. *The rest*

• *Like things.*

^d τι following the article.

*of the country*¹⁹ has been laid waste by the Greeks. He told me that we ought to persuade the judge (120. c).

§ 32. Middle Voice.

The middle voice denotes:

- 1) That the agent does the action *upon himself*; or
- 2) That the agent does the action *for his own advantage*; or
- 3) That the agent *gets* the action *done* for his own advantage.

The strict reflexive meaning is found but in very few verbs; principally those that describe some simple action *done to our own persons*; as *as to clothe, crown, &c.* The reflexive sense is often equivalent to a new simple meaning; which may be either *transitive* or *intransitive*.

187. The tenses that have the middle meaning, when the verb has it at all, are

- 1) *Pres.* and *imperf.*
- 2) *Perf.* and *Pluperf.*
- 3) *Futures* and *aorists mid.*

And in some verbs

- 4) The *aor. 1. pass.* i. e. of the *passive form*.

188. VOCABULARY 31.

(1.)

To wash, *λούειν.* M. wash myself, bathe,²⁰ *λούεσθαι.*

Strangle, *ἀπάγγειν, ἀπάγξαι.* M. to strangle (or hang) myself, *ἀπάγγεσθαι.*

a) With new *intransitive* meaning.

To send, *στέλλειν.* M. (to send one's self) to journey, *στέλλεσθαι.*²¹

²⁰ It may have an *accus.* of a part of one's own person.

²¹ *στέλλεσθαι*, to clothe oneself, and to send for, has *aor.* *στέλλεσθαι*. *ττέλλεσθαι*, to travel, *σταλῆγεται*.

To make to cease, *παύειν*. M. (to make myself cease,) to stop, cease, leave off, *παύεσθαι*.

b) With new *transitive* meaning.

To put a man over (a river), M. to cross (a river, *acc.*) *περαίωντεν* (*τινα*). *περαίωνσθαι*.

To pluck, *τιλλειν*. M. to mourn for (*acc.*) i. e. by tearing one's hair, *τιλλεσθαι*.

(2.)

To make a man one's ally
(to form an alliance with
a person), i. e. for one's own advantage, } *σύμμαχον ποιεῖσθαι τινα*.

To place guards (over one's own property; for one's own protection,) } *καταστήσαο θαι ε φύλακας*.

To lift or take a thing up, *αἴρειν τι*. M. to take up for one's advantage, i. e. to keep for one's self, *αἴρεσθαι*.

To find, *εὑρίσκειν*. M. find for myself, procure, get, *εὑρισκεσθαι*.

To provide, *παρασκενάζειν*, M. to provide (for one's own use), *παρασκενάζεσθαι*.

(3.)

I cause a table to be set before me, } *παρατίθεμαι τράπεζαν*.

To let out for hire, *μισθώω*. M. cause to be let to myself, i. e. to hire, *μισθοῦσθαι*.

To teach, *διδάσκειν*. M. to get or have taught, *διδάσκεσθαι*.

To weep for, *κατακλαίειν*. M. to weep for (one's own misfortunes, *acc.*) *κατακλαίεσθαι*.

Having shown his own wickedness,
 $\epsilon\pi i\delta e\delta e i\gamma \mu\acute{e}\nu o s\ t\hat{\eta}n\ p\omega n\eta\varphi\acute{a}\nu$

To enact laws (of an *absolute* prince who does not make them *for himself*),
 $\theta\epsilon\tilde{\nu}ai\ n\acute{o}mou\varsigma.$

To enact laws (of the legislator of a *free state*, who makes them for himself as well as for his fellow-citizens),^b
 $\theta\acute{e}s\thetaai\ n\acute{o}mou\varsigma.$

OBS. In general any remote reference of the action to *self* is expressed by the *middle*.

Wicked,	$p\omega n\eta\varphi\acute{a}\nu$, ó, óv.
To weigh anchor,	$a\tilde{i}\dot{\nu}e\iota\nu$ ($\ddot{\alpha}g\kappa\tilde{\nu}\varrho a\nu$, understood).
To commence or engage in a war against,	$\ddot{\alpha}\rho a\sigma\thetaai\ p\omega l\acute{e}mou\ p\varphi\acute{o}s$, &c. (acc.)
Sail-away,	$\dot{\alpha}\rho o\text{-}p\omega l\acute{e}w$. ⁱ

Exercise 36.

189. Solon enacted laws for the Athenians. Wash yourselves, O boys. The son of Xenocrides hung himself. All of them washed their hands and their feet. Hire your neighbour's eyes. I will let you my house. I will take into my pay (*hire*) as many Hoplites *as possible*.^a The mother wept for her sufferings. I provided myself long ago with this stick. O daughters, mourn for your mother. The citizens, fearing, placed guards. O ye rich, cease to act insolently (*partic.* 238). The soldiers crossed over the river. Let us form an alliance with the Athenians. If we had been wise, we should have formed an alliance with the Athenians. What kind of

^a This difference is not, however, strictly observed. (B.)

ⁱ $\pi\lambda\acute{e}w$, $\pi\lambda\acute{e}n\sigma\muai$ and $\pi\lambda\acute{e}n\sigma\tilde{\nu}\muai$, — $\dot{\epsilon}\pi\lambda\acute{e}v\sigma a$. *Pass.* $\pi\acute{e}\pi\lambda\acute{e}n\sigma\muai$, $\dot{\epsilon}\pi\lambda\acute{e}n\sigma\theta\pi\pi$

^b Perfect, as I still keep it.

'aws has the king of the Persians enacted? The boy has shown his wicked disposition. If you do this, you will get something good. The Athenians engaged in a war with the Persians. The Athenians having weighed anchor, sailed away. He told me that we ought to obey the laws of the state (120. c). If the Athenians had been wise, they would have enacted laws. The Athenians crossed the river and attacked the Persians.

§ 33. Middle Voice continua.

190. VOCABULARY 32.

1) To take,¹ *αἴρεῖν*.

M. choose (followed by *ἀν-*
τί with *gen.*), *αἴρεσθαι*.

To take, receive, *λαβεῖν*.

M. take hold of, *λάβεσθαι*.

2) Verbs whose Mid. Voice seems to have a *reciprocal meaning*.

To consult, *βουλεύειν*.

M. to consult together, deliberate: but also (with regular *mid.* significance) to counsel myself, adopt a resolution. (In the sense of *deliberate* it is followed by *περί* with *gen.*), *βουλεύεσθαι*.

To reconcile (others), *δια-*
λύειν.^m

M. to be reconciled to each other (*πρός* with *acc.*), *διαλύεσθαι*.

3) Middle forms of which there is *no active* and which must therefore be considered simply as deponents.

I receive,

δέχομαι.

I perceive, am informed of,ⁿ

αἰσθάνομαι.

¹ *αἱρέω*, &c. *εἰλον*, *εἰλόμην*, *ἥρέθην*.

^m *λέω*, *λύσω*, &c.—*λέλυμαι*, *λέλύθην*.

ⁿ *αἰσθάνομαι*, *αἰσθάνομαι*, *ἡσθημαι*. *ἡσθημην*

4) Aorists *passive* with *mid.* meaning.

Laid myself down ; laid κατεκλίθην.^o
down,

Took myself off, ἀπηλλάγην.

So, ἐπεραιώθην ἐφοβήθην, ἐκοιμήθην, ἡσυχθῆν,
(from περαιῶσθαι, φοβεῖσθαι, κοιμᾶσθαι, ἀσκεῖσθαι).

5) Some first futures of *mid.* form have a *pass.* meaning.

ἀφελήσομαι, ὁμολογήσομαι, φυλάξομαι, θρέψομαι,
from ἀφελέω, ὁμολογέω, φυλάττω, τρέψω.
(aid, help,) (confess,) (guard,) (nourish.)

6) To be on one's guard,
to guard against, (with φυλάττεσθαι (*mid.*)
acc. of *thing* or *person*),

7) By (agent after pass. ἵπό (with *gen.*): also παρα
verb), et πρός.

Exercise 37.

191. They will choose to obey rather than ^p to fight. I would choose liberty before wealth. Xenocrides was chosen general with three others. The multitude often choose ill. He took hold of his hair (*plur.*) Let us consult about the state. To deliberate quickly is a different thing (*differs*) from deliberating¹⁴ wisely. Let us consult together what we ought to do.¹⁵ They consulted together what they should do with (137. b) the unjust judge. I exercised-myself-in (190. 4) that art. Go to sleep. Having said this, he took himself off. The boy, having shown (188. 3) much virtue and temperance, died. O boys, receive this. I have received this. The city will receive many times as much (174. f) as this (*plur.*) O slaves, receive some¹⁶ of the wine. The physician being informed of what had happened, came in great haste. I crossed over the river in great haste. If you do this, you will be greatly benefited

^o κατα-κλίνω.

ν μελλον ή.

I will guard against this danger. Having a pain in both my ears, I lay down. This will be confessed by all. This will be confessed, *willingly at least*,⁴⁸ by none. The army shall be maintained from the king's country. I am glad that⁵ the children are well brought up. The city shall be well guarded by the citizens. I feared the very men (*those themselves*) who¹ guarded the city.

§ 34. On the Perfect 2.

192. The *Perf. 2.* (improperly called the *Perf. mid.*) prefers the *intransitive* signification, but *never has the pure reflexive meaning of the middle.*

1) If the verb has both the *trans.* and *intrans.* meaning, the *perf.*
1. has the former; the *perf. 2.* the latter. 2) If the *intrans.* meaning has gone over to the *mid.*, or to the *pass.* (as often happens), the *perf. 2.* belongs in meaning to that voice. 3) If the verb is *in trans.*, the *perf. 2.* has the same relation to it that any other *perf* has to its verb.

193. VOCABULARY 33.

Perf. 1.	Perf. 2.
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Open, ἀνοίγω, ^a	ἀνέῳχα, stand open, ἀνέῳγα.
Arouse, ἐγείρω,	ἐγήγερκα, am awake, ἐγρήγορα.
Persuade, πείθω,	πέπεικα, am confident, trust, have confidence, πέποιθα.
Break, ἄγνυμι, ^b	am broken, ἔσχα.
Destroy, δλλῦμι, ^c	δλάσκα, am undone, (<i>perii</i>), δλωλα.
Fix, πῆγνυμι, ^d	am fixed, am congealed, &c. πέπηγα.

Obs. ἀπόλλυμι, κατάγνυμι, more common than the simple verbs.

^a This verb prefixes the temporal to the syllabic augment—ἀνέῳγον ἀνέῳξα, inf. ἀνοίξαι. ἀνέῳγα belongs to later Greek writers: ἀνέῳγμα was used by the older authors.

^b ἄγνυμι, ἄξω, aor. ἔαξα, ἄγνην (ā).

^c δλλῦμι, δλῶ, δλάσκα. ὁλεσα. δλλῦματ, δλεῖματ, δλωλα. ὁλδμην.

^d πῆγνυμι, πῆξω, &c.—πέπηγα, ἐπάγη (ā).

Pot, pitcher,	χύτρα, ας, ḡ.
One more,	ἕτη εἰς.
Gate,	πύλη, ης, ḡ.
Spear,	δόρυ, ^α δόρατος, τό.
Breast,	στέρνον, ον, τό.
To watch over,	ἐγρηγορέναι περί (with gen.)
To raise a war,	ἐγείρειν πόλεμον (in pass. arise).
Safety,	ἀσφάλεια, ας, ḡ.
Roman,	Ρωμαῖος, ον, ὁ.
Jupiter,	Ζεὺς, Διός, ὁ (voc. Ζεῦ).
Early in the morning,	πρωῒ.

Exercise 38.

194. The pitcher is broken. If we conquer the Romans *in* one more battle,¹² we are undone. The spear was fixed in his breast. All the water²⁰ is congealed. I broke the boy's head. The boy's head is broken. I have watched over your safety for many years. Having lost^v all his property, he took himself off. The gates are open. The servants opened the gates early, as their custom was. Brave men have confidence in themselves. Then only (91. c), when they obey the laws, will the citizens be prosperous. If we do not bear *what comes from the gods*,²⁵ we are undone. Who *in the world*⁵¹ has broken this pitcher? It is *the part*⁵⁵ of a general to watch over the safety of his army. O Jupiter, the folly of the man!⁵⁰ If a war should arise (*be raised*), we are undone. If you break one pitcher more, O worst of slaves, you shall not come off *with impunity*.⁵³ My property was plundered, *wretched man that I am!*⁴⁹ If any man is in the habit of performing just (actions), it was he.⁶³ I have not met either my friend or my brother's.⁶

^a δόρυ, δόρατος, &c.—Poet. οορός, δορί: of which δορὶ is found in Attic prose, in the phrase δορὶ ἔλεῖν.

^v πρόλληψις.

§ 35. Additional Remarks on some of the Moods and Tenses.

195. *a)* The *fut. 3.* (or *future perfect*) expresses a *future action continuing in its effects*.

196. The *fut. 3.* differs, therefore, from the Latin *futurum exactum*, in not being used to express merely the future *completion* of a *momentary* action.

197. *b)* The *fut. 3.* is, however, sometimes used to express 1) the *speedy completion* of an action, or 2) the *certainty of its completion* in the most positive manner.

198. The *fut. 3.* is obviously the natural future of those perfects, that, from their marking a *continued state*, are equivalent to a *present* with a new meaning : *e. g. μέμνημαι, κέκτημαι.*

199. Some verbs have the *fut. 3.* as a simple future : *e. g. δεδήσομαι, πεπάνσομαι, ικόψομαι.*

200. *c)* In the active voice a *continued future state*, or a *future action continuing in its effects*, is expressed by *ἔσομαι* with *perf. participle*; a circumlocution which is also used in the *passive* (as in the example 205. *c.*)

201. *d. e)* The *perf.* has also a *subjunctive* and *optative*, and the *future* an *optative*, which are used whenever that kind of uncertainty or contingency peculiar to those moods agrees with the time of these tenses.

Only, however, when particular distinctness is required ; and even then, the *perf. part.* with *εἰν* or *ῶ* is generally preferred to the regular *opt.* and *subj.* of that tense.

202. The *imperat. perfect* is principally used in those verbs whose perfects have the meaning of a present : *μέμνησο, &c.*

203. *f)* The third person of the *imperat. perf. pass.* marks a *decided resolution*: it is a strong expression for *let it be done, &c.*

204. *Obs.* *εἴθε* with the *optative*—and also the *opta-*

* From *δέω* to bind.

tive alone*—expresses a *wish*. If the wish expressed *has not been* (and now *cannot be*) realized, *εἴθε* is used with *indic.* of *aorist* or *imperf.*, according as the time to which the wish refers is *past*, or *present*. So ὁφελον (*εἰς, εἰ*) *alone*, or with *εἴθε, εἰ γάρ* or *ώς*, and followed by the infinitive.

205. a) *ἡ πολιτεία τελέως κεκοσμησεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῆ φύλαξ,* the *constitution* will have been *perfectly arranged, if such a guardian superintends it.*

b) *φράξε καὶ πεπράξεται, speak and it shall (immediately) be done.*

c) *τὰ δέοντα ἐσόμεθα ἐγνωκότες, καὶ λόγω μάταιων ἀπηλλαγμένοι, we shall have voted on the subject as we ought, and be freed from empty speeches.*

d) *εἴθε ὁ νιὸς νενικήκοι, would that my son had conquered!*

e) *εἶπεν ὅτι ἥξοι ἡμέρᾳ τρίτῃ, he said that he should come on the third day.*

f) *πεπειράσθω, let it be attempted.*

206. VOCABULARY 34.

Constitution,	<i>πολιτεία, ας, η.</i>
Arrange, adorn,	<i>κοσμέω.</i>
Superintend, overlook,	<i>ἐπισκοπέω.</i>
What we ought,	<i>τὰ δέοντα.</i>
Empty, vain, useless	<i>μάταιος, α, ον.</i>
I am come,	<i>ἥκω</i> * (with <i>perf.</i> meaning).
I am gone, am off,	<i>οἴχομαι</i> * (perf. meaning.)
Endeavour,	<i>πειράομαι.</i>

* As in ὡς παῖ, γένοιο πατρὸς εὐτυχέστερος. See also 298. e.

γένιγνώσκεται interdum de plebiscitis vel populi jussis. (Bremi ad Demosth. Phil. I. 54.)

ἥκω, ἥκον, ἥξω; no other tenses in use. βίσον εὖ ἥκειν, to have arrived at an advanced age (Herod.): a construction seldom found in Attic Greek.

* οἴχομαι, σίχησομαι, φέχημαι (οἴχωκα).

Would that . . . !

To make to disappear,
If it is agreeable to you, if
you are willing,
And that too,
For the present at least,
As far as they are concerned.

*εἴθε, εἴθ' ὕφελον^b εἰ γὰρ
ὕφελον, ὡς ὕφελον, or ὕφε-
λον alone).*

ἀφανίζω.

εἴ σοι βουλομένῳ ἐστί.

καὶ ταῦτα.

τό γε νῦν εἶναι.

τὸ ἐπὶ τούτοις εἶναι.

Exercise 39.

207. For thus we shall have done (205. c) what we ought. For thus what we ought (to do) will have been done (205. b). I will remember my *former*¹¹ folly. He told me that they had forgotten their former virtue (205. c). Let us place the wise and good as guardians of this most beautiful constitution. *If it is agreeable to you*, these things shall (*instantly*) be done. Let these things be done (205. f). Do not attempt to deceive the gods. If you do this, I am off. The physician told me, that he would come on the fourth day. If you obey God, your soul will be adorned with all virtues. *Would that* the wise superintended the state! *Would that* the prudent managed the affairs of the state! *Would that* the wise judge had superintended the whole constitution! *Would that* Thales were alive! *Would that* the man had escaped death! If you obey the physician, you will be freed from your disease. Would that the Greeks had conquered! They condemned him to death (156, note g. *obs.*) and that too *though he was* (say: 'being') your citizen. *For the present at least*, we will use him. I don't know what in the world⁵¹ we are,³⁸ *for the present at least*, to do^c with him. *As far as*

^b ὕφειλω (debeo), owe, ought. ὕφειλῆσσω. *Aor.* ὕφελον (*un-Attic* ὕφε-
λον) used only in wishes. ὡς ὕφελε ζῆν Σωκράτης (*how Socrates ought to
be alive*), *would that Socrates were alive!* εἴθε κλέος ἔλαβες.

^c χρηστέος is the verbal adj. from χρᾶμαι.

that (person) is concerned, I am undone. For the present, at least, let us desist from the chase O boy, may you become wiser!

§ 36. *On the Infinitive.*

208. The use of the Greek infinitive is much nearer to that of the English than that of the Latin is; thus:—

209. *b. c)* It expresses the *purpose*, and (*b. d)* is often used in the active, after both verbs and adjectives, where the passive would be *admissible*, but *less common*.

Hence it must often be translated into Latin by the *participle in-dus*, or by the *supine in u.*

210. The particle $\omega\sigma\tau\varepsilon$ ^d expresses a *consequence*, and is used with *the infinitive*; or, if the consequence be a definite consequence that has actually occurred, the *indicative*.

211. { *So—as to* = $\omega\sigma\tau\varepsilon$ with *infinitive* always.
 { *So—that* = $\omega\sigma\tau\varepsilon$ with *infinitive* or *indicative*.

With the infinitive the consequence is more closely connected with the principal clause, as *contemplated* or *resulting immediately and naturally* from what is there stated. The consequence may be equally *real*.

212. ‘*So that*’ should not be translated by the *indicative*, except where the sense would allow us to substitute *therefore* or *consequently* (*itaque*) for *so that*. Thus: “the road was so bad that I did not reach my inn till midnight” = “the road was very bad; consequently I did not reach my inn till midnight:” here the *indicative* would be properly used. $\omega\sigma\tau\varepsilon$ properly answers to *οὗτος*, or some other demonstrative, in the preceding clause.

214. *a)* ὁ ἄνθρωπος πέφυκε φιλεῖν, *it is the nature of man to love.*

^d More rarely $\omega\varsigma$.

b) παρέχω ἐμαντὸν ἐρωτᾶν, *I offer myself to be questioned.*
 c) ἦλθον ὢδεῖν σε, *I came (or am come) to see you.*
 d) ἡδὺς ἀκούειν, *sweet to hear.* δεινὸς λέγειν, clever at speaking. χαλεπὸς λαβεῖν, *hard to take (or catch).*
 e) οὐτῶς ἀνόητος ἔστιν, ὡστε πόλεμον ἀντ' εἰρήνης αἰρεῖσθαι, *he is so senseless as to choose war in preference to peace.*
 οὐτῶς ἀνόητος ἔστιν, ὡστε πόλεμον ἀντ' εἰρήνης αἱρεῖται, *he is so senseless, that he (actually) chooses war in preference to peace.*
 f) φιλοτιμότατος ἦν, ὡστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἔνεκα, *he was very ambitious, so as to bear any thing for the sake of being praised.*

214. VOCABULARY 35.

To put forth naturally,

φύω (*πέφυκα et ἔφυν* are *intrans.*; I am produced
— I am by nature, or it is
my nature to, &c.)

Supply, afford, offer,
Sweet, pleasant, *agreeable*,
Terrible, clever,
Hard; difficult,
Senseless,
In preference to, instead of,
Peace,
Ambitious, fond of honour,
Undergo, bear,
On account of, for the sake
of,
Leaf,

παρέχω.^e
ἡδὺς, εῖα, ὁ.
δεινός,^f ἥ, ὁν.
χαλεπός, ἥ, ὁν.
ἀνόητος, ος, ον.
ἀντί.
εἰρήνη, ης, ἥ.
φιλότιμος, ος, ον.
ὑπο-μένω.
εἰτεκα (*gen.*)
φύλλον, ον, τό.

^e παρέχεσθαι, *mid.* is also used for *to afford*, without any perceptible difference of meaning. (See example in 298. b.)

^f —νος, an old *pass.* termin. (like *τέος, τός*), whence δεινός *terrible* στργιός *hateful*, &c. (B.)

Bring up, educate,	παιδεύω.
Very,	πάνν. ^ε
Wing,	πτερόν, οῦ, τό: πτέρυξ, ὄγος, ἡ
Young bird,	νεοσσός, οῦ, ὁ.
Art, <i>also</i> , contrivance, trick,	τέχνη, ης, ἡ.
Long,	μακρός, ἀ, ὁ.
Not yet,	οὔπω. ^β
Endure, bear,	ἀνέχομαι. ^γ
To get <i>teeth</i> , feathers, &c.,	φύω.
To give one trouble, to mo- lest, harass, &c.,	πόνον or πράγματα παρέχειν

Exercise 40.

215. It is the nature of man (213. *a*) to love those who confer benefits upon him. The city is a difficult one to take. The woman is a terrible one to find out contrivances. The man is unable to hold his tongue. He told me that his daughter had been well brought up. If you give me any trouble, I will not endure it, *at least* (not) *willingly*.⁴⁵ The eagle has long wings.¹² He had been so brought up as very easily to have enough. He is so beautiful as to be admired by all. You are so senseless, that you are always hoping for what is impossible.¹³ They are too wise⁴⁶ to choose war in preference to peace. The young birds have already got^k feathers. The trees are already putting forth their leaves. The child has not yet got (any) teeth. If you molest me, you shall not come off with impunity.⁵³ They harassed them so, that the army was not able (*indic.*)

^ε This word is often strengthened by the addition of *τί* (πάντα τί).

^β πώ, πώποτε, *ever yet, ever up to this time*. The former is joined to *οὐ*, *μή*; the latter to *οὐδέ*, *μηδέ*; and both relate to the *past*. Οὐδέποτε, οὐδέποτε, are commonly employed only *generally*, or with reference to the *future*. (See 238*, note on *examp. b.*)

^γ This verb has a double augment: *imperf.* ἤνειχθμην, *aor.* ἤνεσχθμην.

^k *Aor. 1., as perf.*, has a different meaning.

to advance.¹ This wine is pleasant to drink. It is the nature of boys to pursue what is pleasant.

§ 37. *The Infinitive continued.*

216. a) The infinitive with the article in the *gen.* sometimes denotes a *motive* or *purpose*.

It may be considered as governed by *τινέκα* understood.

217. b) When the infinitive has a subject of its own, the general rule is, that it stands in the accusative.

This rule holds good, when the *infin.* is used with *τό*, (as in 221. c.).

218. b) A *preposition* with the *infin.* may be equivalent to a sentence introduced by a conjunction.

219. d) But when the subject of the infinitive belongs to and is expressed with the former verb, it is generally not expressed with the infinitive.

The examples in 221. show that this rule holds good, whether the subject of the *infin.* be the subject of the preceding verb or an oblique case governed by it.—In the second example the accusative would be expressed even in Latin : *dixit se festinare*.

220. e) When the subject of the infinitive is omitted because expressed with the other verb, an adjective or substantive that forms the predicate with the *infin.* is mostly put in the same case that the subject of the infinitive stands in *in the other clause*.

Thus (in 221. e) *νίσις* conforms to 'Αλέξανδρος' θεός to ἐγώ· προθύμου to αὐτοῦ, &c.—This construction is called *Attraction*.

221. a) ἐτειχίσθη δὲ καὶ Ἀταλάντη, τοῦ μὴ ληστὰς καὶ οὐραγεῖν τὴν Εἴβοιαν, and Atalanta also was fortified, that robbers (or pirates) might not commit depredations in Eubaea.

b) οὐδὲν ἐποάθη διὰ τὸ ἐκεῖνον μὴ παρεῖναι,

¹ παρεῖναι.

nothing was done, because he was not present.

c) οὐκ ὁρθῶς ἔχει τὸ κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς, *it is not right for one who suffers wrong to avenge himself by doing wrong in return.*

d) δεομαί σου παραμένειν, *I beseech (or entreat) you to stay with us.* ἔφη σπουδάζειν, *he said that he was in a hurry.* συνειπεῖν ὁμολογῶ, *I confess that I assented.*

e) ὁ Ἀλέξανδρος ἐφασκεν εἶναι αἱ ἄιδις νιός, *Alexander used to say that he was the son of Jupiter.*
 ἐπεισα αὐτοὺς εἶναι θεός, *I persuaded them that I was a god.*
 ἐδέοντο αὐτοῦ εἶναι προθύμον, *they entertained him to be zealous.*
 ἔξεστί μοι γενέσθαι εὐδαίμονι, *I may (if I please) become happy.*

222. VOCABULARY 36.

To wall, fortify,	τείχιζω.
A wall,	τείχος, εος (ους) τό.
Evil-doer, rascal, villain,	κακοῦργος (κακός et ἔργον).
Villainy,	κακοῦργία, ας, ἡ.
Misdeed,	κακοῦργημα, ατος, τό.
To do evil towards, do harm to, to inflict damage on, &c.	κακονεγέω.
To ward off,	ἀμύνειν τί τινι (also with dat. only, ἀμύνειν τινί, to defend. In Mid. ward off from myself; repel, requite, revenge myself on, with acc. of person: also without case, to protect oneself.
To return a man like for like.	τοῖς ὁμοίοις ἀμύνεσθαι.
To remain with,	παραμένω

Say,

To feel *or* be thankful for,
return thanks for,

One may,

One might,

It is right,

Master,

Laugh,

$\varphiάσκω$ (= *give out* "with
a slight intimation that
the thing is not exactly
so." *Vömel.*)

$\chiάρις εἰδέναι$ (*gen.* of thing)

$\varepsilon\xiεστι$ (*licet*).

$\varepsilon\xiῆγη.$

$\iotaρθῶς \varepsilonχει.$

$\deltaεσπότης, ov, \delta.$

$\gammaελάω$ (with fut. mid. - $\alpha\sigmaο-$
 $\muαi$).

Exercise 41.

223. The city was fortified, that no one^m might do injury to the citizens. Nothing was done, because (221. b) that villain gave us trouble. Let us beseech our friends to be zealous. He said that he would be with us, *if it was agreeable to us.*⁶⁶ I persuaded them that I was a philosopher (221. e). I persuaded the judges that Abrocomas was a rascal. It is a hard thing (65) to conquer one's temper. He is too young⁶⁰ to have mastered his temper. If you ward off from me this danger, I shall feel thankful to you for your zeal. I will revenge myself on him who has injured you. If you return like for like to him who has treated you ill, you commit a sin. You used to say (221, e) that you were master. We ought to defend the laws of the state. It is in our power²⁶ to become happy. You may (if you please) become a philosopher. He says that he will deliberate. Nothing was done, because (*prep.*) all the citizens envy the judge. He says that he will brave this danger. It is not right, that a citizen should plot against the constitution. If all the citizens defend the laws, it will be well.

^m $\muηδείς$, as a purpose is expressed.

224. VOCABULARY 37.

PREPOSITION *ἐκ*.

Before a vowel *ἐκ* becomes *ἐξ* · it governs the *gen.* and means in general, *out of, forth from.* Hence, of cause=*in consequence of; from, for:* also, of succession of time.

Out of the city,	<i>ἐκ τῆς πόλεως.</i>
For this cause or reason.	<i>ἐκ ταύτης τῆς αἰτίας.</i>
This being the case, for this reason, therefore.	<i>ἐκ τούτου.</i>
After our former tears,	<i>ἐκ τῶν πρόσθεν δακρύων.</i>
Unexpectedly,	<i>ἐξ ἀπροσδοκήτου (ἀπροσδοκητος, unexpected).</i>

Exercise 42.

225. We are now laughing after our former tears. The men from (*out of*) the city are plotting against the king. He says that he is watching over the safety of all. The Grecian cavalry, unexpectedly charging the ranks of the Persians, conquer (them). It is sweet to laugh after troubles. The physician says that diseases are from Jupiter. This being the case, it seemed good to the generals to depart. The slave says that the pitcher is broken. He says that he is glad⁵ the citizens are rich. He says that he takes pleasure in sleeping. He said that the judge had an upper chamber, whenever he stayed in town. This being so, let every man provide for his own safety. I asked him how much he thought the geometer's possessions would fetch,⁵⁷ if sold. I wonder at what has been done¹ by the general. It is not every man,⁵⁸ that can bear unexpected (evils). This man has inflicted more damage upon the city than any other single person.⁶⁴ Would that the physician had remained with (us)! Would that the physician were here! Would that the physician had been here!

§ 38. *The Infinitive continued.*

226. Attraction may take place (that is, the *predicate substantive* or *adjective* be in the *nominative*), when the infinitive is introduced by the article or ὅστε.

227. a) πρὸς τὸ συμφέρον ζῶσι, διὰ τὸ φίλαντοι εἰναι,
they make self-interest the object of their lives, because they are lovers of themselves.

b) ἐκπέμπονται ἐπὶ τῷ ὄμοιοι τοῖς λειπομένοις εἶναι,
they are sent out, on the understanding that they are to be equal (on an equal footing with those that are left behind.

c) οὐδεὶς τηλικοῦτος ἔστω παρ' ὑμῖν ὕστε, τοὺς νόμους παραβάτας, μὴ δοῦναι δίκην; *let no one be so powerful amongst you, as not to be punished if he transgresses the laws.*

228. VOCABULARY 38.

It is expedient or profitable,
 Expediency, utility,

συμφέρει (*dat.*)

τὸ συμφέρον: (*τὰ συμφέροντα, what is expedient.*)

To make self-interest the
 object of one's life,

πρὸς τὸ συμφέρον ζῆν.

Self loving, a lover of self,
 selfish,

φιλαντος, ος, ον

Self-love, selfishness,

φιλαντία, ας, ἡ.

Transgress,

παραβαίνω (of a law, &c.,
 to break).

So great, so powerful,
 To be punished, suffer pun-
 ishment,

τηλικοῦτος,-αύτη,-οῦτο.

Infinitely many, very ma-
 ny, a vast number of,

δίκην διδόναι (gen. of thing,
 dat. of person by whom).

μνοίοι, αι, α.

^a ἐπὶ with *dat.* often marks a *condition.* 288.

ο βαίνω, βήσομαι, βέβηκα, ἔβην. βήσω and ἔβησα, *trans.* (ἔβην, βῆθι, βαίνω, βῶ βῆναι, βᾶς.)—παραβαίνω has also *perf. pass.* παραβέβημαι, *or* παραβάθημαι.

Ten thousand,	<i>μυρίοι.</i>
Soldier,	<i>στρατιώτης, ον, ὁ.</i>
Country,	<i>πατρίς, πάτρος, ἡ.</i>
Treaty,	<i>συνδαί, ὥν (properly "libations").</i>
Excessively,	<i>ἄγαν.</i>
Excessive,	<i>ὁ ἄγαν.</i>

PREPOSITION, *ἀντί.*

Governs *genitive*: signification, *instead of*; *in preference to*; (213. e); *equivalent to*.

Exercise 43.

229. Let us fly from excessive self-love. Let us pursue the honorable rather than the expedient. They choose war in preference to peace, because they have not tasted the evils of war. They undergo every toil, because they are ambitious. He says that a king is equivalent to very many soldiers. All men, *so to say*,⁴⁹ are lovers of self. If he were not ambitious, he would not endure this. I am come *on an understanding*, that I am to be on-an-equal-footing with the other citizens. Do not transgress the laws of your country. They bear every thing for the sake of being praised, because (*prep.*) they are excessively ambitious. Let us choose what is honorable in preference to what is expedient. *It is not right*, to make self-interest the object of one's life. It does not *belong* to a pious man, to fear death excessively. It is not every man that can⁵⁰ master self-love. I have not fallen in with Abrocomas for a long time. I love both the children of Abrocomas^a and those of Philip. Every body aims at becoming happy. It is profitable to men to be pious. If you do this, you shall be pun-

⁴⁹ Properly a poetical *fem. adj.* agreeing with *γῆ*.

⁵⁰ Nouns in *ας* have the Doric gen. in *α* (for *ον*), when they are the names of foreigners, or of Doric Greeks of no celebrity; as *Ἄβροκμας* G. *Ἀβρόκμα*. (R.)

ished for your villainy. All the laws of the state, *so to say*,⁴⁶ were transgressed by this villain. He thinks that the treaty has been broken.

§ 39. *The Participle.*

230. A participle *assumes* an assertion; or rather states it *attributively*, not *predicatively*. Whenever it is convenient to express this assertion by a complete sentence, we may do so; connecting it with the principal sentence by a *relative* pronoun, or a conjunction (or conjunctional adverb) of *time*, *cause*, *condition*, or *limitation*. Hence, *vice versa*—

231. *a. b. c. d)* Relative sentences, and sentences introduced by *when*, *after*, *if*, *since*, *because*, *although*, &c. may be translated into Greek by omitting the relative or conjunction, and *turning the verb into a participle*.

In translating from Greek into English, the proper *particle* to be used must be found by considering the *relation* in which the participle stands to the principal verb.

Thus, “I visited my friend *νοσοῦτα*,” may mean, ‘*who was ill*,’ or ‘*because he was ill*,’ or ‘*when he was ill*.’

232. *e)* The English *verbal* or *participial substantive* under the government of a preposition, may often be translated by a participle agreeing with the nominative case of the sentence.

233. *g)* A past participle may often be translated into English by a verb, connected with the principal verb by ‘*and*.’

Of course, *vice versa*, the first of two verbs connected by ‘*and*’ may be translated into Greek by a past participle.

234. *a)* γυνή τις χήρα ὅρνιν εῖχε ναθ' ἐκάστην ἡμέραν ὁδὸν αὐτῆς τίκτονταν, *a certain widow woman had a hen which laid her an egg every day.*

b) τὰ χρήματα ἀναλώσας ἀπῆγξατο, when after, he had spent *all his money, he hanged himself.*

c) χαλεπόν ἐστι λέγειν πρὸς τὴν γαστέρα, ὡτα οὐκ ἔχουσαν, *it is difficult to speak to the stomach, because it has no ears.*

d) γιγνώσκοντες ὅτι κακά ἐστιν, ὅμως ἐπιθυμοῦσιν αὐτῶν, though they know *that they are hurtful, they nevertheless desire them.*

e) λῃζόμενοι ζῶσιν, *they live by plundering.*

f) κρατῶν δὲ ἥδονῶν καὶ ἐπιθυμιῶν, διαφερόντως ἢν σωφρονοῦ, *but if he gained the victory over pleasure and his desires, he would be temperate in an uncommon degree.*

g) λαβὼν, ἔφη, τοῦτον, μαστίγωσον, take *this fellow said he, and flog him.* φίψας δὲ οὐ ποιήσῃ πέτραν, τὸ κέρας αὐτῆς κατέβαξε, *but the shepherd threw a stone and broke her horn.*

235. VOCABULARY 39.

A widow,	χήρα, ας, ἡ.
To know,	γιγνώσκω. ^r
To consume, spend,	ἀναλίσκω (fut. ἀναλώσω, aor. ἀνάλωσα).
Stomach, belly,	γαστήρ, ἔρος, ἡ.
The future,	τὸ μέλλον.
To plunder,	λῃζομαι.
Remarkably, in an uncommon degree,	διαφερόντως.
To scourge, flog,	μαστίγω.
To throw,	ρίπω.
Stone,	πέτρος, ου, ὁ (<i>πέτρα, ας, η, in good authors, is a rock.</i>)
Bare, uncovered,	ψηλός, ἡ, ὁν.

Participles with peculiar meanings.

At first, at the beginning, ἀρχόμενος, η, ον.

^r γιγνώσκω, γνῶσομαι, ἔγνωκα, ἔγνωσμαι, ἔγνων. (ἔγνων, γνῶθι, γνοτην, τνῶ γνῶναι, γνοθ.)

At last,	$\tau\epsilon\lambda\epsilon\nu\tau\omega\nu$, $\tilde{\omega}\sigma\alpha$, $\tilde{\omega}\nu$.
After some time,	$\delta\iota\alpha\lambda\iota\pi\omega\nu \chi\rho\omega\nu\omega\nu$. ^s
With, (<i>often translated by</i>)	$\tilde{\epsilon}\chi\omega\nu$, $\tilde{\alpha}\gamma\omega\nu$, $\varphi\epsilon\varrho\omega\nu$, $\chi\rho\omega\mu\epsilon\nu\omega\nu$

Exercise 44.

 OBS. Sentences in *Italics* are to be translated by participles.

236. I shall be happy, *if I know myself*. The judge himself shall be punished, *if he transgress the laws of the state*. The master himself *took the slave* and flogged him. He fled for refuge into the temple, that⁷⁰ he might not be punished. *Since you see this*, are you not without fear of death? *If you do what you ought*, you will be happy. That shameless (fellow) lives by flattering the rich. What impiety!¹⁵⁰ He set off *with* ten thousand Hoplites. Cyrus was riding *with* his head uncovered. *Take the boy* and punish him. He has spent both his own money and his⁶ father's. It is not every man who can⁶⁶ be without fear of the future. *He threw a stone* and broke the eagle's head. He crossed the river, *though it was flowing with a full stream*. The wolf *was persuaded*, and went away. The physician, *with* much skill (art.), freed the boy from his disease. At last he went away. At first you spoke ill of every body. After some time I will be with you.

§ 40. The Participle continued.

237. a) The participle of the *future* is used to express a *purpose*.^u

^s So διαλ. πολύν or διάγον χρ.

^t Of course in choosing *which* may be used, we must consider whether the persons merely *had*, or *led*, or *brought*, or *used* the thing or person *with which* he performed the action.

^u The intention is spoken of in a less *certain way* by the addition of ὡς. *He had Cyrus arrested*, ὡς ἀποκτενών.

238. b) Many verbs that signify *emotions, perception by the senses, knowledge, recollection, cessation or continuance, &c.*, take the participle, where we should use the *infinitive mood, the participial substantive, or, 'that,' &c.*

238.* a) ἐγὼ ἔοχομαι ὑμῖν ἐπικούρησω, *I am coming to aid you.*

τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δώσοντα, he who wrongs another should be taken before the judges to be punished (literally, one should take, &c.)
τὸν τοῦτο ποιήσοντας ἔκπεμπει, he sends out men to do this.

b) ἦδεν τὸν παιᾶντας θνητὸν γεννήσας, *I knew that I had begotten mortal children (or, I knew that the children I had begotten were mortal).*

ἡσθόμην αὐτῶν οἴομένων εἶναι σοφωτάτων, I perceived that they thought themselves extremely wise.

σύνοιδα ἐμαντῷ σοφὸς ὡν (or σοφῷ ὅντι), I am conscious of being wise (or, that I am wise).

οὐδέποτε μετεμέλησέ μοι συγήσαντι, I have never repented of having held my tongue.

239. VOCABULARY 40.

To bring assistance, to aid, *ἐπικουρέω* (*dat.*) It may succour, have *besides* an *accus.* of the thing :^w *ἐπικουρεῖν νόσῳ* to bear help against a disorder; to *combat it.*)

Judge, *δικαστής*, ^x *οὖ, ὁ.*

^v See 214, h.: "but *οὐδέποτε*, like *nunquam*, is occasionally found with past tenses even in the best writers." (P.)

^w *εἰ τῷ χειμῶνα ἐπεκούρησα.* (Xen.)

^x The *δικαστής* decides in a court of justice according to *right* and *law*. the *κρίτης* in the other relations of life according to *equity* and his knowledge of human nature. (Pass.)

Beget,	<i>γεννάω.</i>
Dare, attempt,	<i>τολμάω.^a</i>

Verbs that take the participle.

See,	<i>δοάω.</i>
Learn, am aware,	<i>μανθάνω.^b</i>
I repent,	<i>μεταμέλει^c μοι.</i>
Make to cease, stop,	<i>παύω.</i>
Cease,	<i>λήγω, παύομαι.</i>
Am ashamed,	<i>αἰσχύνομαι.^b</i>
Remember,	<i>μέμνημαι.</i>
Appear,	<i>φαίρομαι.^c</i>
Am evident,	<i>δῆλός είμι^d = am evidently</i>
Know,	<i>οἶδα (2 perf. of εἴδω.)</i>
Am conscious,	<i>σύνοιδα ἔμαυτῷ.</i>
Rejoice,	<i>χαίρω.</i>
Perceive,	<i>αἰσθάνομαι.</i>

Exercise 45.

239.* I am ashamed of having flattered Xenoclydes. Remember that you are a man. He was conscious of acting unjustly. He rejoices in being praised, because he is ambitious. I have ceased to be a flatterer. I am conscious of fearing death. I am not ashamed of having conferred many benefits upon him. I know that I am mortal. I do not repent of having ravaged the whole country. I am conscious of wishing to destroy whatever I may take (*shall have taken^e*). He is evidently doing disgraceful things. He evidently cannot either speak well of his friends or treat them well. Cyrus knew that the son he had begotten, was mortal

* Of things requiring *courage*. It has also the meaning of *sustenance, to bear to do so and so.*

^a *μανθάνω, μαθήσομαι, μεμάθηκα.* *ἔμαθον.*

^b *μετάμελει, μετα-μελήσει, &c.c.*

^c *αἰσχύνομαι ποιεῖν = I am ashamed to do it:* *αἰσχύνομαι ποιεῖν οἱ οἱ ήσας, I am ashamed of doing, or having done it.*

^d *ἴστην φαίνωμαι δίδικῶν, if it should appear that I have acted unjustly*

^e *δῆλός ἐστιν ἀνιώμενος, he is evidently vexed*

^e 91, e.

(238* b). I will put a stop to his inflicting damage on the city. I knew that the children he begot were mortal. Do not cease to love your mother. Know that you shall be punished for your injustice. The physician is here to (*p*)^t combat the boy's disease. Take the villain before the judges to be punished. They will evidently attempt this. I knew that he had done more service to the state than any other single person.^{s4} I will send out men to (*p*) inflict damage on the city.

§ 41. *The Participle continued ; τυγχάνω, λανθάνω, φθάνω.*

240. *Φθάνω*^ε (*come or get before*) and *λανθάνω*^η (*am concealed*) are generally rendered by *adverbs*, the participle that accompanies them must then be turned into a *verb*.

241. The participle *λανθάνων* or *λαθών* may be rendered *secretly, without being observed, seen, &c.* Hence *ἔλατεν εἰσελθών* is nearly equivalent to *εἰσῆλθεν λαθών*, but gives more prominence to the notion of *secrecy*.

242. a) ὁ Κῦρος, ἦτεⁱ παῖς ὅν, ἤδετο τοῖς τοιούτοις, *Cyrus, as being a boy, was pleased with such things.*

b) ἔτυχον παρόντες, *they happened to be present.* τυγχάνει ὅν, *he happens to be (or simply, is.)*

c) *λανθάνω τι ποιῶν*, 1) *am concealed from myself doing it = do it without knowing it ; unconsciously, unknown to myself.*

^t A (*p*) after the first word of a clause shows that it is to be turned into a *participial* clause, as explained in the two preceding sections.

^s *φθάνω, φθήσομαι, ἔφθακα. ἔφθασα, ἔφθην.* *Fut. φθάσω* in later writers. (*ἔφθην—φθαίην, φθῶ, φθῆναι, φθάς*). *ἔφθην* is the *older* aorist : but *ἔφθασα* is used once even by *Thuc.*, and from *Xenophon* downwards is the more common form. (B.)

^η *λανθάνω, λήσω, λέληθα. ἔλαθος.* (See 156.)

^t Often *ἄτε ἔτι.* (See 371.)

2) am concealed from *others* doing it --
do it *without being observed*; *secretly*
without being seen or discovered.

d) ἐφθῆν αὐτοὺς ἀφικόμενος, *I arrived before*
them. ἐφθῆν ἀφικόμενος,^k *I arrived first.*

e) οὐκ ἀν φθάνοις ποιῶν τοῦτο, *you cannot*
do this too soon.

f) οὐκ ἀν φθάνοις ποιῶν τοῦτο; *won't you*
do this directly? — do it directly.

g) λέγε φθάσας, *speak quickly;* at once
ἀν υσας^l τρέχε, *run immediately.*

213. VOCABULARY 41.

PREPOSITION *ἀπό*.

Signification, *from*; governs the *genit.*

To fight <i>on horseback</i> ,	ἀφ' ἵππων.
To have done supper,	ἀπὸ δείπνου γένεσθαι.
To do a thing of them- selves,	ἀφ' ἑαυτῶν.
At the suggestion of others,	ἀφ' ἀνδρῶν ἐτέλεων.
Openly,	ἀπὸ τοῦ προφανοῦς (from <i>adj.</i> προφανῆς).

PREPOSITION *πρό*.

Signification, *before* (of time, place and preference), *in behalf of*, *for*: governs *genit.*

For (=in behalf of) the king,	πρὸ τοῦ βασιλέως.
To value very highly, to attach great importance to,	πρὸ πολλοῦ ποιεῖσθαι (<i>to</i> <i>value before</i> , i. e. more than, <i>much</i> . See 282).
To choose war <i>before</i> , in preference to, <i>peace</i> .	πρὸ εἰρήνης (<i>for which ἀντὶ</i> <i>is used in 213, e.</i>)

^k ίκνέομαι (commonly ἀφικνέομαι), ήζομαι, ήγμαι. ίκδημην.

^l From ἀνέτειν or ἀντέτειν, *to accomplish*.

Exercise 46.

244. The physician happened to be present. You cannot punish the boy too soon (242. e). The enemy arrived at^m the city before us. Go away immediately (242. g). Won't you go away directly (242. f)? If you do this before our enemies (do it), we have conquered. If you do this before me, I am undone. If we arrive at the city before them, all will be well. The slave broke the pitcher *without being discovered*. The Scythians fought on horseback. The father went in to the general *without being observed*. These Hoplites were drawn up before the king himself. He is too sensible^o to choose war before peace. He has done supper. Speak at once (242. g), if it is agreeable^{os} to those who are present. To incur danger in behalf of the state is honorable. It is the part of a good man to incur dangers himself for his friends. He did this at the suggestion of other persons. I should never have done this of myself. If Xenocrides had not been their general, they would never have dared to commence a war openly. Men enact laws, *that*^{ro} they may not be injured. *Having done supper*, they practised equestrian exercises.

§ 42. *The Genitive Absolute, &c.*

245. a) The case *absolute* is in Greek the genitive: it marks the *time*, or generally any such relation to the principal sentence, as we should express by *when, after, since, as, because, though, if, &c.*

246. b. c) The participles of impersonal verbs are put absolutely in the *nominative*; of course without a noun, and in the neuter gender.

^m *eis*, if they went *into* it.

247. d) When the time relates to a *person*, ἐπί is generally expressed.

248. e) When a *motive* is attributed to *another person*, the particle ὡς is generally used with the *gen.* or *acc.* absolute.

249 a) ἐμοῦ καθεύδοντος, whilst *I was asleep.* τούτῳ
οὗτῳ ἔχόντων, *this being the case;* or, as
this is the case.

b) διὰ τί μένεις, ἐξὸν ἀπιέναι; *why do you re-*
main, when you are at liberty to go away?

c) So δέον ἀπιέναι, when, whereas, &c. you
ought *to go away.* δόξαν ἡμῖν ἀπιέναι,
when we have determined *to go away.*
Also δόξαν ταῦτα, ^a *this being determined.*

d) ἐπὶ Κύρου βασιλεύοντος, *in the reign of Cyrus.*

e) ἐσιώπη ὡς πάντας εἰδότας (or πάντων
εἰδότων), *he held his tongue, as suppos-*
ing that all knew.

250. VOCABULARY 42.

Words used in Nomin. Absolute.

When *or* whereas it was
said *or* told,

εἰρημένον.

It being disgraceful, possi-
ble; impossible, plain *or*
evident,

αἰσχρὸν—δυνατὸν—ἀδύνατον
—δῆλον ὅν.

There being an opportuni-
ty, when *I may or might,*
It being fit *or* incumbent,

παρόν.^b

προσήκον. προσήκει (*dat.*) it
belongs to. οἱ προσήκον-
τες, those that *belong to*
us = *relations.*

When, whereas one ought, δέον.

^a Σο δοκοῦν, δεδογμένον.

^b Also δέξαν-ος τούτον, δοξάντων τούτων, and δέξαντα ταῦτα.

P ἔστιν, ἔνεστι, πάρεστι, ἔξεστι, &c. πράττειν, all signify, *one can or may*: but ἔνεστι relates to *physical possibility* (*it is possible*): ἔξεστι to *moral possibility* (*it is allowed*): ἔστι and παρέστι stand between these two meanings, without being confined to either of them; the latter implying also the notion of *facility.* (B.)

As far at least as this is concerned, as far as depends on this, *τούτον γε ἔρεκα.*

For the sake of, *χάριν* (with *gen.* = *proper*; but *χάριν εἰμήν, for my sake*).

After the manner of a dog, like a dog, *κυνὸς δίκην.*

Without, *ἄνεν (gen.)*

For any thing the other heavenly bodies could do *ἔρεκα τῶν ἐτέρων ἀστρῶν.*

Exercise 47.

251. Without you I should have perished *for any thing my other friends could have done to prevent it.* Why do you remain, *when we have determined* to succour our friends? Why do you hold your tongue, *whereas you ought to speak?* Why do you remain, *now that you have an opportunity* to depart? He asked the boy, why he remained, when it was his duty to depart. Though they were told† to be present, they are not come. If it is agreeable to you,⁶⁶ we will go away. I hope that we shall thus arrive before⁷⁷ the Persians. He had the same upper-chamber, whenever he wished. The slave told me, that the physicians were come (*p*) *to combat* the boy's disorder. If you act unjustly towards your slaves, know⁷⁴ that you will be punished by the gods. I knew that all the rest of the country had been ravaged by the Persians. Why did you choose war, *when you might have chosen peace?* He told me that all were permitted to go in to the general, whenever he was at leisure.

† *It being told.*

Exercise 48.

252. Cyrus *evidently*⁷³ desired to be praised. I perceived that he wished to disobey the laws of his country. O boy, cease to do this, since (*p*) it is disgraceful to despise your father. The boy went *secretly* (241) into his father's house. But this being determined, we cannot set out too soon.⁷⁷ The master, *as* being a fool, was deceived by his slave. Do not practise many arts, *since it is impossible* to do every thing well. Let us not despise our relations. As far as money is concerned, you will rule over all the Greeks. Know that you will get off well, as far at least as this is concerned. He told me that, if any man was well suited to govern men, it was Cyrus.⁷³ The physician told me, that he had come for my sake. This animal runs like a dog. This being the case, I will go away at once. All men, *so to say*, desire what is absent. It is the part of a senseless man, to hold cheap what is present, from the desire of what is absent. He said nothing himself, as supposing⁷⁸ that all felt grateful to Xenoclides.

§ 43. The Relative.

253. *a. b. c)* The relative is often used to introduce a *cause, ground, motive, or design* of what is stated.

Obs. 1. When it expresses a *cause* or *ground* it takes the *indic.*; when it expresses a *purpose* (as in 258. *c*), the *fut. indic.* [or the *subjunctive* ¹].

Obs. 2. The relative is not used merely to *connect* a sentence with the one before it so frequently as in Latin. When so used, it is probably always expressive of some emotion. (B.)

¹ ‘Conjunctivus cum pronominibus adverbialibus relativis consociatus nonnisi in veterum epicorum sermone *fini indicando inservit.*’ (Herm. ad Ed. Col. 190. So Krüger, Lachmann, &c.) Some MSS. read διώκειν in the passage of Thucydides, 258. *c.*

Obs. 3. *ὅδε* is not used as a *mere* antecedent to the relative, but *οὗτος*, which is not so strongly demonstrative.

254. d) The antecedent is often expressed in the relative clause, and omitted in the principal clause.

When this is the case, the relative clause often stands first; the subst., which mostly loses its article, is then not to be placed immediately after the relative.

255. e) The relative is often made to agree in *case* with the antecedent in the principal clause.

This is called *Attraction of the Relative*: it seldom takes place except where the relative should regularly stand in the *accusative*, the antecedent being in the *gen.* or *dat.* and *without* a demonstrative pronoun (as *οὗτος*, *ἐκεῖνος*).

256. g) When the relative is *attracted*, the antecedent is often placed in the relative clause, but in the case in which it would stand in the principal clause.

257. g) The antecedent is sometimes wholly omitted.

As, for instance, when it is some general or indefinite notion (*man*, *thing*, &c. as in 258. g, ex. 2), or has been before mentioned, as in 258. h.

In (258. h) the *rel.* seems under the government of a preposition belonging to the other clause. As in English sometimes,—“she would have the head of *whosoever* advised it.”

258. a) Θαυμαστὸν ποιεῖς ὁς ἡμῖν οὐδὲν δίδως, *you act strangely in giving us nothing.*

b) ἐμακάριζον τὴν μητέρα, οἵων τέκνων ἔκυρησε,
they pronounced the mother happy in having such children. (Here *οἵων* = *οἵτινοι*.)

c) ἡ ρᾶνς πρεσβεῖς ἄγει, οἶπερ τὰ σφέτερα φράσωσιν,
the ship is bringing ambassadors to make (or, that they may make) their own statement.

δηλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικοῦντας,
they are procuring arms to defend themselves with against those who injure them (or, with which to repel or punish those who injure them).

^a More probably, *φράσουσιν.* (Krüger.)

d) οὗτός ἐστιν, διν εἶδες ἄνδρα, } This is the man
διν εἶδες ἄνδρα, οὗτός ἐστιν, } you saw.

ATTRACTION OF RELATIVE.

e) μεταδίδως αὐτῷ τοῦ σίτου, οὗπερ αὐτὸς ἔχεις,
you give him a portion of the food which
you have yourself.

f) τῷ ἡγεμόνι πιστεύσομεν φῶ ἀν Kīρος δῶ, we will
confide in any general whom Cyrus may
give us. (for δὲν ἄν^t).

g) ἀπολαύω^u ὃν ἔχω ἀγαθῶν, I enjoy the good
things I possess. μεμνημένος ὃν ἔπραξε,
remembering what he had done.

h) μεταπέμπετο ἄλλο στράτευμα, πρὸς φῶ πρόσθεν
ἔλεγε, he sent for another army, in ad-
dition to the one he had before.

259. VOCABULARY 43.

Surprising, strange,	θαυμαστός, ḡ, ov.
To act strangely,	θαυμαστὸν ποιεῖν.
Corn, (food for man in gen- eral,) ^l	σῖτος. ^v
Ambassador,	πρέσβυς, εως, ὁ.
To send for,	μεταπέμπομαι.
To enjoy,	ἀπολαύω. ^w

PREPOSITIONS ἐν, ἀνά, εἰς.

ἐν = in, answer to where?—governs dat.

ἀνά = (properly) up : in, on, through (of a large space
of time)—governs accus.

εἰς = into, towards, against, in reference to—governs
accus.

^u Dederit.

^t See 94.

^v This verb (which is probably from the same root as λαβεῖν. P.) is
properly to receive from; to receive whether advantage or disadvan-
tage from any thing. So that (like our, to reap the fruits of) it is used
in both a good and a bad sense.

^w Plur. often σῖτα in Att. Greek, which is also found in Herodotus.

^w ἀπολαύω, ἀπολαύσομαι. Imp. ἀπέλαυνον, aor. ἀπέλαυσα, though no sim-
ple verb is found. ἀπῆλαυνον, ἀπῆλαυσα are later forms.

The first of all,	$\dot{\epsilon}\nu\tauο̄ς πρώτος.$ ^z
It depends upon you,	$\dot{\epsilon}\nu\sigmaο̄ι \dot{\epsilon}\sigmaτι.$
Through the whole country,	$\dot{\alpha}\nu\dot{\alpha} πάσαν τὴν γῆν.$
Through the whole day,	$\dot{\alpha}\nu\dot{\alpha} πάσαν τὴν ἡμέραν.$
Every day,	$\dot{\alpha}\nu\dot{\alpha} πάσαν ἡμέραν.$
Every year,	$\dot{\alpha}\nu\dot{\alpha} πᾶν ἔτος.$
By fives, or five and five,	$\epsilon\dot{\iota}\dot{\sigma}$ διδασκάλον φοιτᾶν ^y (<i>or</i> κιάν <i>understood</i>).
To attend a master,	$\epsilon\dot{\iota}\dot{\sigma}$ διδασκάλον πέμπειν.
To send (a boy) to a master,	

Exercise 49.

260. I pity the mother for having been deprived of such a daughter (258. *b*). I will give him some of the wine *which* I have. He sent for more wine in addition to what he had drunk already (258. *h*). This is the hare you saw (258. *d*). You act strangely in speaking ill even of your friends. He knew that I should enjoy the good things I possess (258. *g*). Receive the good things you desire (258. *g*). I have a stick *to beat* you *with* (258. *c*). The Hoplites arrived *first of all*. All these things depend on you. They harassed us all the day, so that (211) the Hoplites could not march. They went into the city by fives. Those who had plotted against the king entered (*went into*) the city by threes *without being observed*.^x Say *quickly*, what your opinion is (*what seems good to you*). I, for my part, would choose peace in preference to all that I possess. I knew that (*p*) the citizens *would choose*^y peace in preference to war. Why do you wait, *when it is your duty* to succour your friend? The Athenians used to do this every year. They are not aware that (*p*) they

^z This phrase is elliptical: $\dot{\epsilon}\nu\tauο̄ς πρώτοι παρῆσαν = \dot{\epsilon}\nu\tauο̄ς παροῦσαι παρῆσαν$. Thuc. uses $\dot{\epsilon}\nu\tauο̄ς$ even with a *fem.* superlative. (See § 81.)

^y Properly, *to go frequently into his house*.

are despised⁷⁴ by every body. They do this, *not only* every year, *but also* every day. I admire your lilies, but not² your brother's. The boy attends no master. We send our boys to masters.

Exercise 50.

261. I repented of having flogged⁷⁴ the slave. I indeed eat that I may live, but others live that they may eat. Socrates said, that he indeed ate that he might live, but that others lived that they might eat. The beauty of the city was admired by all who were there.¹ He said that if the citizens obeyed the laws of the state, they would prosper (102). I wonder at the water being turned into wine. The widow *would have died*³⁷ *but for*³⁸ her hen, which (*p*) laid her an egg every day. The beauty of the boy was admired by Socrates himself. The Persian cavalry unexpectedly charged the ranks of the Greeks. He says that he (219) has a pain in his head. I perceived that he rejoiced⁷⁴ in the wealth of the citizens.⁵ I am ashamed of being glad⁷⁴ that my daughter is beautiful.⁵ He is *evidently*⁷³ vexed at the misdeeds of his brothers. Henceforth let us despise nobody. The judge told me that we must persuade (120. c) the citizens. Would that you had done what you ought! Would that you would do what you ought! I am at a loss what to do (98).

§ 44: The Relative continued.

262. a) When the relative, with such a verb as *to be*, *call*, *believe*, &c. stands in *apposition* to a noun, it generally agrees in gender with *it*, rather than its proper antecedent.

² *oū* should stand last: it then takes an accent (*oī*).

263. b) ἔστιν-οἱ^a—ἔστιν, *some*, and may be declined throughout:—

- N. ἔστιν οἱ, ἔστιν αἱ, ἔστιν ἄ.
- G. ἔστιν ὅν.
- D. ἔστιν οἷς, ἔστιν αἷς, ἔστιν ὄντας, &c.

264. c) In the same way ἔστιν ὅτε=sometimes; ἔστιν ὅπου, somewhere, &c.

265. d) So also ἔστιν with ὅστις is used as an interrogative.

266. e) ἐφ' ὅ or ὡτε is, ‘on condition that,’ with the future indic. or the infin.

The relative in this construction answers to the demonstrative *τινὶ τοῦτῳ*: which, or *τινὶ τοῖσθε*, is not unfrequently expressed.

267. g) ἀνθ' ὅν, because, for (=ἀντὶ τούτου ὅτι).

It may, however, be used in its proper meaning: ‘in return for those things which,’ &c.

268. h) εἴ τις^b does not express any *doubt* as to whether there was *any*, but is used as equivalent to *ὅστις*, *whosoever*, *whatsoever* (=all that).

269. a) φόβος, ἥν αἰδῶ καλοῦμεν, *the fear which we call bashfulness.*

b) ἀπὸ τῶν ἐν Σικελίᾳ πόλεων ἔστιν ὅν, *from some of the cities in Sicily.*

c) οὖσπερ εἰδον ἔστιν ὅπον, *whom I saw somewhere.*

d) ἔστιν οὗστιν ας ἀνθρώπους τεθαύμακας ἐπισοφίᾳ; *are there any persons whom you have admired for their wisdom?*

e) λέξω σοι, ἐφ' ὃ σιγήσει, *I will tell you, on condition that you will hold your tongue.*

f) ὑρέθησαν ἐφ' ὃ τε συνγράψαι νόμους, *they were chosen on the condition that they should draw up laws (i. e. to draw up laws).*

* For ‘sunt qui dicant’ the Greeks said, ἔστιν οἱ λέγοντες, or εἰσὶν οἱ λέγοντες. Examples of the last construction are not uncommon. (Kr.)

^b τις indef. has gen. τον, dat. τῷ (both enclitic), for τινος, τῷ. Στις has διτον, δῖτῳ.

g) χάρω σοι ολδα ἀνθ' ὅν ἦλθες, *I feel thankful to you for coming.*

h) ἔφθειρον εἴ τι χρήσιμον ἦν, *they destroyed every thing of value.*

270. VOCABULARY 44.

To be banished,	φεύγειν. ^c
To return from banishment,	πατέρχομαι, πάτειμι.
To wound,	τιτρώσκω. ^d
Some,	ἔστιν οἵ.
Somewhere,	ἔστιν ὅπου.
Sometimes,	ἔστιν ὅτε.
Hold my tongue,	σιγάω. ^e

PREPOSITION διά.

Governs *accus.* and *genitive.*

Signification : (with *gen.*, 'through,' of space of time ; and of means.)

" (with *accus.*) 'on account of ; also, through, of a cause.'

On your account,	διὰ σέ.
After a long time,	διὰ πολλοῦ χρόνον : also, διὰ χρόνου, <i>after some time.</i>
Every five years,	διὰ πέντε ἑτῶν. ^f
To pity,	διὶ οἴκτον ἔχειν.
To be angry with,	διὶ ὄργῆς ἔχειν.
To be at enmity with,	διὶ ἔχθρας γίγνεσθαι τινι. ^g
At a little, at a great distance,	διὶ ὀλίγον, διὰ πολλοῦ.
To have in one's hand,	διὰ χειρὸς ἔχειν.

^c φεύγειν is used for φυγεῖν, *to be in banishment.* (Heindorf.)

^d τιτρώσκω, τρώσω, &c.

^e Fut. generally, σιγήσομαι. It cannot, like σιωπάω, take *accus.* of thing.

^f Also διὰ πέμπτον ἔτους and διὰ πέμπτων ἔτῶν.

^g So διὶ φιλίας ἔναι τινί. (Xen. Anab. iii. 8.)

Exercise 51.

271. I deem you happy in having received⁸⁰ such good things. Most men *evidently desire*⁷⁸ the good things which their neighbours possess. I will go away *on condition that* the physician shall stay. *Some* of them were wounded by the enemy. I will tell you, on condition that the others shall hold their tongue. Is there *any* person *whom* (269. d) you have praised for^b his forwardness? I will endeavour to do this so that (211) even you shall praiseⁱ me. I *would choose* liberty before all the good things I possess (258. g). He chose war, *when he might* have peace. Xeno-clides was chosen general, *with three others*.²¹ I rejoice to have been elected⁷⁴ general by the Athenians. Why am I wretched, *when I may* become happy? I am at enmity with Abrocomas. He was banished through the Athenians. I rejoice in seeing you⁷⁴ after some time. Know that it is through the gods^k that you are doing well. Know that it is through me that you have returned from banishment. The physician is come on your account. They do this every five years. The boy pursues the dog with (*having*) a stick in his hand.

§ 45. οὐδὲν σὺ ἀνήρ.

272. The relative adjectives, *οῖος*, *ὅσος*, *ἴδικος*, &c. suffer *attraction* not only in the accusative, but also in the nominative, when the verb *εἰμί* with an express

^b Gen.—*alivēω* takes acc. of person, gen. of thing.

Infin. pres.

^k i. e. know, doing well (nom. partic.) through the gods. The other sentences of this kind (having 'it is' followed by 'that') are to be turned in the same way.

subject stands in the relative sentence; as, *ἔραμαι οἴου σοῦ ἀνδρός*, for *ἔραμαι ἀνδρὸς τοιούτου οἶος σὺ εἰ*.

OBS. 1. This attraction consists in the omission of the demonstrative adjective in the gen., dat., or accus., and then putting the relative adjt., by attraction, in the case of the preceding substant. The verb of the relat. sentence (*εἰμί*) is also omitted, and the subject of the relat. sentence agrees with the attracted relative.

OBS. 2. In this construction, *ὅσος* follows such words as *θαυμαστός*, *πλεῖστος*, *ἄφθονος*: and *ὡς* the adverbs *θαυμασίως*, *θαυμαστῶς*, &c.

273. a) G. *ἔραμαι οἴον σοῦ ἀνδρός*, *I love such a man as you.*

D. *χαρίζομαι οἴῳ σοὶ ἀνδρὶ*, *I gratify such a man as you.*

A. *ἐπαινῶ οἴον σὲ ἀνδρα*, *I praise such a man as you.*

b) N. *ὁ οἶος σὺ¹ (ἀνήρ)*, *such a man as you.*

G. *τοῦ οἴον σοῦ (ἀνδρός)*, *of such a man as you, &c. &c.*

c) *θαυμαστὸν ὅσον προγένετος*, *he made astonishing progress.*

d) *θαυμασίως ὡς ἄθλιος γέγονε*, *he has become surprisingly miserable.*

274. VOCABULARY 45.

To love,	<i>ἔραμαι.^m</i>
To gratify,	<i>χαρίζομαι</i>
Advance, make progress,	<i>προχωρέω</i>
To leap,	<i>ἄλλομαι.ⁿ</i>
To throw,	<i>βίπτω.</i>
The truth,	<i>τὸ ἀληθές (ἀληθῆς, true; ἀληθεία, truth).</i>

¹ *πέρ* is often added: *οἱ οἰοὶ περ ὑμεῖς ἄνδρες.*

^m *ἔραμω*, poet. *ἔραμαι*, *ἔρασθησομαι*, *ἡράσθην* (*gen.*) *love*. (See Index.) *Pres. pass.* *ἔρωμαι*, (*ἔρασθαι*, *ἔρωμενος*), *to be loved*.

ⁿ *ἄλλομαι*, *ἀλοῦμαι*. *Aor. 1.* *ἡλάμην* with *ᾳ* in the moods, *aor. 2.* *ἡλόμην* with *ᾳ*. *Aor. 1.* should probably be preferred for *indic.* and *part.*; *aor. 2.* for *optat.* and *inf.* (B.) Hermann rejects the *indic.* and *imper.* of *aor. 2.*

True happiness,
To dwell,
Miserable, wretched.
ἡ ὡς ἀληθῶς εὐδαιμονία.
οἰκέω.
ἄθλιος, α, ον.

PREPOSITION, *κατά*.

Properly *nārā* signifies a motion from a higher place downwards: and governs the *genit.* and *accus.*

With *genit.* it means, *down from*, *down*, *under*; but more commonly *against*, with verbs of *speaking*, *thinking*, &c.

With *accus.* it means, *at*, *by*, *near*, *during*, in an indefinite way; also, *according to*, and with the distributive sense of our 'by' (*by twos*, &c.)

According to reason, *xarà lógyov* (also with gen.
“in proportion to”).

During, in, or at the time
of the disease, κατὰ τὴν νόσον.

In villages, κατὰ κώμας (*vicatim*).

Two by two, κατὰ δύο.

In all respects, *κατὰ πάντα.*

Sensual pleasures, *ai nata rō sō*

According to Plato, κατὰ Πλάτωνα.

Exercise 52.

275. They cling to sensual pleasures, because⁷¹ they have never tasted true happiness. They are too wise⁸⁰ to cling to sensual pleasures. (Men) gladly gratify *such a man as you are*. I would gladly gratify *such men as you*. They leapt down from the wall. Do you wish (98) that I should speak the truth against my friend? The boy is like his father in every respect. This is (65) hard, and for men like us impossible. The king loved such men as you are. The boy has made astonishing progress. He said that he would⁸⁷ very gladly gratify a man like you. Men like you always speak well of the good. A man like you is praised by every body. I would rather see men like you, than the king of the Persians himself. He has become very

wretched, *unknown to himself*.⁷⁶ I cannot gratify a man like you *too soon*.⁷⁷ Will you not gratify a man like me *directly*?⁷⁷ Sophroniscus, as being selfish, obliged nobody, *willingly at least*.⁴⁵ All men, *so to say*,⁴⁶ like to oblige such men as you. All men, so to say, rejoice in praising⁷⁷ such a man as you are. These things happened *in the time* of the disease. I know that they dwell⁷⁴ in villages. 'The eagle has wings *in proportion to* its body. To live according to reason is a different thing (from living^o) according to passion. I will tell you *on condition* that you (will) send your boy to some master (259).

§ 46. οὐδεὶς ὅστις οὐ.

276. In οὐδεὶς ὅστις οὐ (*nemo non*) the declinable words are put under the immediate government of the verb.

Kühner calls this *inverted attraction*, because the noun (or word representing it) conforms to the relative, not the relative to the noun.

Sometimes adverbs are affected by this kind of attraction: *βῆναι κεῖθεν, θέεν περ ἥκει* (for *κεῖσε*).

277. N. οὐδεὶς ὅστις οὐκ ἀν ταῦτα ποιήσειεν.

G. οὐδενὸς ὅστον οὐ καταγέλασεν.

D. οὐδενὶ ὅτῳ οὐκ ἀπεκρίνατο.

A. οὐδένα ὅντινα οὐ κατέκλαυσε.

'There is no one who *would not do this*.

'There was no one whom *he did not laugh at*.

'There was no one whom *he did not answer*.

'There was no one whom *he did not weep for*.

278. VOCABULARY 46.

To laugh at,

καταγελάω.^p

• The *art.* must be expressed, though the *infin.* is to be omitted.
• γελάω, -ασοματι, but ἐγέλασσα. Short a.

To answer,	ἀποκρινομαι. ^a
To weep for,	κατακλαίω.
Especially,	ἄλλως τε καὶ (oouth other wise and also).
There is nothing like hear- ing,	οὐδὲν οἶον ἀκοῦσαι.
As fast as they could,	ὡς τάχοις εἰχον. ^c
The agricultural popula- tion,	οἱ ἀμφὶ γῆν ἔχοντες.

Exercise 53.

279. There is no one who would not weep for *such men as you*.^b There is nobody whom he does not despise. There is no one whom he does not hold cheap. There is no one whom they do not gladly oblige. There was none of those present^c whom he had not plotted against. I act strangely *in not gratifying*^d a man like you.^e I know that *I shall love*^f a man like you. I am ashamed of *having plotted*^g against a man like you. He *evidently wished*^h to oblige such men as you. That *is* a hard thing, and for a man like me at least,ⁱ impossible. To live according to reason is unpleasant (*not pleasant*) to most persons, *especially* (when they are) young. *There is nothing like hearing* the ambassadors themselves. The agricultural population are doing well. They pursued the dog *as fast as they could*.

^a Aor. 1. *ἀποκριθῆναι* is *passive*, from *ἀποκρίνω* (*secerno*), except in *late* writers, who use it for *ἀποκρίνασθαι*. (B.)

^b Gen. of *τάχος*.

^c Put the *partic.* after the *negatives*. Οὐδενός ὅτινος οὐ πάτιτων δν φύτητος ἡλικίαν πατήσειν. (Plato, *Protag.* 317. c.)

^d οἵω γε ἐμοί.

§ 47. οἶος. δέω. μέλλω.

280. *a. b)* *οἶος* with the infinitive implies great *fitness* or *ability* in a thing: *τέ* is usually joined with *οἶος* in this signification; as *οἶος τε εἰμὶ ποιεῖν*, *I am the man, the fittest one to do it*, *I am able to do it, can do it*. Without the infinitive, with neuter, *οἶος* denotes *possibility*.

281. *c. d)* *δέω* with *όλιγον*, *πολλοῦ*, &c. is used both personally and impersonally, in the meaning of *I want but little of*, *am far from doing*, &c.: impers. *πολλοῦ δεῖ*, *there wants much, far from it*; *όλιγον δεῖ*, *there wants little, all but*, &c. Sometimes *δεῖν* is omitted with *όλιγον*, &c.

282. *e. f)* *μέλλω* is followed by an *infin.* of the *future, present, or aorist*.

Obs. The *future infin.* is the *most*, the *aorist* the *least common*.^a (P.)

283. *a)* *οἶος τέ εἰμι*, *I am able* (i. e. *am such as to do a thing*). *οἶον τέ ἔστι*, *it is possible*.

b) *οἱ πρόσθετοι ὀδόντες οἶοι τέμνειν εἰσίν*, *our front teeth are adapted for cutting*.

οὐ γὰρ ἵν οἶος ἀπὸ παντὸς κερδαίνειν, *he was not of a character^v to do anything whatever for the sake of gain*.

^a There is a large class of verbs the object of which, expressed by an *infinitive*, relates to *future* time, and *may*, therefore, be in the *future*, though it often *is* in the *pres.* or *aor.* "The *present* is preferred when either the *certain definite occurrence* of the action is to be marked, or its *immediate commencement* from the time the words are uttered." (K.) Buttmann properly observes, that a distinction should be made between verbs whose object is *necessarily future* (e. g. *hope, promise, expect*) and those where the object is not necessarily future (e. g. *say, think, &c.*): with the latter the *pres.* or *aor.* might be misunderstood; with the former, not. But the MSS. often agree in giving the *pres.* or *aor.* (with reference to *future* time) after such verbs. (B ad *Plat. Crit.* 14. 3.)

^v Or, *was not a man to, &c.*

c) ὁλίγον δέω δακρῦσαι, *I could almost cry; or am near crying.*

ὁλίγον δεῖν ἐδάκρυσα, *I was near crying.*

ὁλίγον πάντες, *nearly all* (*δεῖν* omitted).

τοῦτο γὰρ πολλοῦ δεῖν εἴποι τις ἄν, *for a man would not assert that, far from it.*

d) δυοῖν δέοντα * εἶκοσι, *eighteen.*

e) μελλω γράψειν, γράψειν, γράψαι, *I am going to write.*

f) εἰ μέλλει φιλόσοφος γενέσθαι, *if he is to become a philosopher.*

283*. VOCABULARY 47.

Cry, shed tears,

δακρύω.

I am far from,

πολλοῦ δέω.

Nearly, almost,

ὅλιγον δεῖν (used as an adverbial phrase; or ὅλιγον only).

Far from it,

πολλοῦ δεῖν.

Am going to,

μελλω (also, *am likely to*, and *am to*, &c.)

To gain,

κερδαίνω.

Gain,

κερδος, εος, τό.

Stove,

κάμηνος, ον, ἡ.

Mostly,

τὰ πολλά.

Front (adject.),

ὁ πρόσθεν.

PREPOSITIONS, ἀμφί, περί.

Govern *genit.*, *dative*, and *accus.*

Signification: ἀμφὶ or περὶ τόν, ‘about,’ in answer to both *where?* and *whither?* ἀμφὶ or περὶ τι or τινὰ ἔχειν or εἰναι is, *to belong to*,^{*} *to be*, or *be employed about*.

* The construction δυοῖν δέονται has disappeared, under the influence of modern criticism, from the works of the great writers, with the single exception of *Xen. Hell.* i. 1, 5: ἐπεισπλεῖ δυοῖν δέονται εἴκοσι ναυοῖν, where δέονται is undoubtedly the proper reading. (Krüger.)

* ol ἀμφὶ (or περὶ) Ἀνυτον, *Anytus and his followers or party*. a phrase employed by Attic writers, when they chiefly allude to *only one individual*; leaving it at the same time, for some reason, undecided and in the dark, whether they mean that individual alone, or others besides. (B.)

περὶ τῷ denotes *care about*: it follows verbs of *fearing* (*δεδιέναι*), *being at ease about* (*θαρρεῖν*), &c.

ἀμφί and (more commonly) *περὶ τοῦ* are *of, about (de)* as in ‘to talk about.’ Also, *φοβεῖσθαι*, *φιλονεκεῖν* (*to contend*) *περὶ τιος*.

περὶ πολλοῦ ποιεῖσθαι or *ἡγεῖσθαι*, ⁷ *to value highly, to make a great point of, or attach great importance to.*

Exercise 54.

284. He asked whether this was possible. We cut with our front teeth. He told me that his father had the tooth-ache in one of his front teeth. He has large¹² front teeth. He was not of a character to fear death. He says that he does not choose to go in to the general, since (*p*) he is not at leisure. The Athenians sailed with (*part.*) nineteen ships. It is not possible that one man *should* ever *do*³⁷ all this. You will not escape from (86*. b) death. He is mostly about the stove. Do not think that I do this from insolence. Young men are of a character to desire many things. *Nearly* all (of them) wish to entrust the arbitration to Socrates. They will be entrusted with this⁴¹ by nearly all (of them). I am far from desiring all that you have. He fears the same things *that we do* (182). He says that he (219) is without fear of death. He says that the mother is afraid about her daughter. The agricultural population are doing well. I asked the general, whether he was going to march against the king. He says that *he* has been entrusted with this.⁴¹

⁷ So *περὶ πλείονος, πλείστου, &c.* *περὶ μικροῦ.* (See 243.)

* *Ιχν.*

§ 48. ὅπως. οὐ μή.

285. *a. b)* ὅπως,^a when it refers to the *future*, has either the *subj.* or the *future indic.*,[†] and retains them even in connection with *past* time, when the *optative* might have been expected (69).

286. *c. d)* The verb on which the sentence with ὅπως depends is often omitted.

REM. This construction is equivalent to an *energetic imperative*. —*ἴρηται* or *ἴρηται* may be supplied.

287. οὐ μή,^b with the *fut. indic.* or *aor. subj.*, is used as an emphatic *prohibition* or *denial*.

REM. 1. This construction is probably *elliptical*: οὐ (*δέος εἰσι*) μή . . . &c.

With the *second pers. sing.* of the *future indic.* it is a *prohibition*; with the *subj.*, and other persons of the *future*, a *denial*.

REM. 2. Elmsley says: “οὐ μή cum futuro *vetantis* est, cum subjunctivo vero *neganitis*,” but Hermann shows, that the *prohibitive* meaning depends on the *person*, not on the *tense*. Elmsley explained this phrase in what seems the simpler way, by joining the *μή* to the verb. Thus οὐ μή λαλήσεις; = *will you not not-talk* = *will you not hold your tongue?* = *hold your tongue*. But Hermann (who at first agreed with Elmsley), Rost, Kühner, &c. adopt the other explanation, supposing *δέος εἰσι*, or some such phrase, understood.

287*. *a)* φρόντιζε ὅπως μηδὲν αἰσχρὸν ποιήσεις, *take care to do nothing disgraceful.*

b) ξυνεβούλευεν οὕτω ποιεῖν, ὅπως δικτος ἀντίσηη, *he advised them to do this, that the provisions might hold out.*

* ὅπως is properly ‘*how*,’ and it cannot be used for ‘*that*,’ except where for ‘*that*’ we might substitute ‘*that by this means*;’ or ‘*that so*. With the *future indic.* it is always strictly ‘*how*;’ οὕτω τρέπω.

† The *fut.* with ὅπως expresses a definite intention, for the accomplishment of which vigorous measures are to be pursued. (R.)

‡ Dawes laid it down as a rule, that the subjunctive of the *aor. 1. act.* and *mid.* was never used with ὅπως, οὐ μή, but that the *fut. indic.* was used instead. This rule is now given up by the best scholars; but Büttmann thinks that the *subj.* of the *aor. 2.* was employed with a *kind of predilection*, and that, when the verb had no such tense, the *fut. indic.* was used in preference to the *subj.* of the *aor. 1.*

c) ὄπως ἀνὴρ ἔσει, *that you behave (or quit yourself) like a man.*
 d) ὄπως μὴ ποιήσῃτε, ὃ πολλάκις ἴμᾶς ἔβλαψεν, *be sure not to do what has often been detrimental to you.*
 e) οὐ μὴ λαλήσεις; *do not chatter pray.* οὐ μὴ γένηται τοῦτο, *this will assuredly not happen.*

288. VOCABULARY 48.

To bethink myself, consider, take care,

φροντίζω.

Talk, chatter,

λαλέω.

Whilst he was walking,

μεταξὺ περιπατῶν.

Nevertheless,

οὖμως.

To be at dinner,

δειπνέω (*δεῖπνον, cœna*, the principal meal of the day taken towards evening).

PREPOSITION ἐπί.

Governs *genit.*, *dative*, and *accus.*

Signification: in answer to question *where?* generally with *genit.*, sometimes with *dat.* in the sense of 'on': as ἐφ' ἵππον ὁχεῖσθαι: ἐφ' ἵππῳ πορεύεσθαι.

In answer to questions *whither?* with *accus.*; as ἐπὶ λόφῳ τινά, *to a certain hill*; and more generally, *on, in, towards to, &c.*

They marched *to Sardis*, ἐπὶ Σάρδεων.

They sailed *to Chios*, ἐπὶ τῆς Χίου.

Towards home, ἐπὶ οἴκου.

ἐπί with *dative* denotes *in addition to, besides; close by* (as ἐπὶ τῷ ποταμῷ); an *aim or condition* (266), and the *being in one's power* (65).

ἐπί with *genit.* often marks the *time* by means of something *contemporary*, generally a *contemporary person* (65).

To come for } (to *effect it*), ἐλθεῖν ἐπὶ τούτῳ.

this, } (to *fetch it*), " " τοῦτο.

To be drawn up four deep, ἐπὶ τεττάρων τετάγθαι.
 To be named after a per- ὄνομα ἔχειν εἰπί τινος.
 son,
 To endure a thing *for the sake of praise,* ἐπ' ἐπαινῷ.

Exercise 55.

289. Be sure to be here yourself (287*. *d*). Take care that your children may be as good *as possible*⁶² (287*. *a*). Be sure to behave like men worthy of the liberty you possess. Take care not to say what has often hurt you. Take care to injure nobody. The Grecian Hoplites were drawn up three deep. Cyrus marched for Sardis with (*part.*) his Grecian Hoplites. He said that these things *were not in his power.*⁶³ They made (*mid.*) a treaty on these conditions. He is named after the great king. He said that his boy was named after Thales, the philosopher. They killed him whilst he was at dinner. The Athenians, though (*p*) they were able to take the city, nevertheless sailed back home. In addition to all this, the Athenian generals have already sailed home. He told me that the general was not of a character⁶⁴ to act unjustly by the citizens. They are not sent out (*on an understanding that they are*) to be slaves (227. *b*). He says that *he* dwells close by the river. He is very ambitious, so as (211) to do every thing for praise. He said that the corpse was *of a superhuman size.*⁶⁵ He said that he had suffered things *too great* for tears.⁶⁶ Do not do this, *pray*. They will assuredly not obey the laws of the city. Leave off chattering.

§ 49. μή. μὴ οὐ.

290. *a. b)* After expressions of *fear, solicitude, uncertainty, &c.* μή is used with the *subjunctive or indic.*

⁶² βέλτιστος.

Obs. The *indic.* is used when the speaker wishes to intimate his conviction that the *thing feared, &c. has or will really come to pass,* Of course the *subj.* becomes the *opt.* in connection with *time past,* and in a *dependent proposition.* (70, 71.)

291. c) The notion of *fear* is often omitted before *μὴ οὐ*, the verb being then generally in the *subj.*

292. f. g) *μὴ οὐ* is also used with the *infin.* after many negative expressions:—

1) After *to hinder, deny, feel misgiving, &c.* when they have a negative with them; if not (as in 293. e), they are used with *μῆ*, where we use *no negative.*^t

2) After such expressions as *δεινὸν εἶναι, αἰσχρόν* or *αἰσχύνην εἶναι, αἰσχίνεσθαι.*

3) After such negative expressions as, to be *unable, impossible, not right, &c.*

4) *μὴ οὐ* is also sometimes used with the participle^d and with *ἄτε* and *infin.*, after negative expressions.

293. a) *δέδοικα μὴ θάνω, I fear that I shall die.*

δέδοικα μὴ οὐ θάνω, I fear that I shall not die.

b) *φοβοῦμαι μὴ εἴρησο μεν, I fear we shall find.*

φοβοῦμαι μὴ ἀμφοτέρων ἡ μαρτή καμεν, I fear that we have missed (lost) both.

c) *ἀλλὰ μὴ οὐκ ἥ διδακτόν, but perhaps it is a thing that cannot be taught.*

d) *εἰ δὲ νενησόμεθα ἐπὶ βασιλεῖ, τι ἐμποδὼν μὴ οὐχὶ πάντα τὰ δεινότατα παθόντας ἀποθανεῖν; but if we shall fall into the power of the king, what will prevent us from being put to death, after suffering all that is most terrible?*

e) *ἀπεκυώλυσα τοὺς Ἑλληνας μὴ ἔλθειν, to prevent the Greeks from coming.* *ἡρνούντο μὴ πεπτωκέναι, they (denied that they had fallen) said that they did not fall.* *ἀπιστοῦντες αὐτὸν μὴ ἤξεω, not believing that he would come.*

^t But the *μῆ* is not always expressed after verbs of *hindering, preventing, &c. σχῆσθαι σε πηδῆν, &c.*

^d Thus *δυσδιγνος γὰρ ἀν | εἴην τοίανδε μὴ οὐ κατοικείων ἔδραν* (Soph Ant. 96.)

f) σὺ γὰρ ὑπέσχον ζητήσειν, ὡς εὐχὸς εἰς τὸν σοι δόμον
μὴ οὐ βοηθεῖν δικαιοσύνην, for you promised
to investigate it (with us), as holding
it impious in you not to come to
the assistance of justice.

g) οὔτε μὴ μεμνῆσθαι δύναμαι αὐτοῦ, οὔτε μεμνημένος
μὴ οὐκ ἐπιμεμνεῖν, I can neither not remember
remember him, nor remembering not
praise him.

293*. VOCABULARY 49.

Capable of being taught, that can be taught,	δίδακτός, ἡ, ὁν.
Science,	ἐπιστήμη, ης, ἡ.
Know, know how,	ἐπισταμαι.
To fall into a person's power or hands,	γίγνεσθαι ἐπὶ τινι.
To prevent a person,	ἐμπόδων εἶναι μή, or after negatives or in questions implying a nega- tive, μὴ οὐ. ἐκποδών is, out of the way of.
Right, lawful (as deter- mined by <i>divine</i> or <i>nat- ural</i> laws.)	ὅσιος: ^ε δίκαιος, α, ον, (of what is permitted by human law.
Fall,	πίπτω. ^b
Hinder, prevent,	κωλύω, ἀποκωλύω.
To deny,	ἀργέομαι.
Fear,	δειδω. ^c
Suspect,	ὑποπτεύω (accus. of person).

PREPOSITION μετά.

Governs *genit.*, *dative*, and *accus.*^a 282, note c.^b επίστημαι, επιστησομαι, ἡπιστηθην. Imp. ηπιστάμην. 2 sing. pres. επι-^c But as opposed to ἱερός, ὅσιος relates to man, i. e. to *natural laws*.
hence ἱερὰ καὶ δοια, ‘divine and human things’^d πίπτω, πεσοῦμαι, πέπτωκα. ἔπεσον.^e δειδω, δεισομαι, δέδοικα and δέδην (both with meaning of pres.) Aor.
1. έδεισα.

Signification: with *accus.*, *after*.

" " with *genit.*, *with*.

" " with *dat.* (only in the poets), *among*, *inter*.

Exercise 56.

294. I fear his coming to some harm (*lest he should suffer something*). I feared the boy would come to some harm. I fear we shall find, that (*p*) these things are not so. I fear about my boy lest he should come to some harm. The father, though he feared about his boy, nevertheless went away. I cannot *either* go *or* stay (110). I knew that they would prevent^{*4} the king from coming (293. e) into the country. I fear that we have treated them ill. I fear that the rascal will not die. It is disgraceful not to defend the laws of our country. Nothing prevents this from being (293. e) true. What prevents us from dying at once? It is a disgrace not to be without fear of death. It is a terrible thing, not to bear what comes from the gods. It is not right, not to choose to fight for one's country. It is not right not to die for one's country, if it be necessary. I am ashamed not to appear to have conferred great benefits upon my country. I fear this will happen. After this what prevents us from dying? They sent out *men to prevent them†* from coming into the country.

§ 50. *μή* with *Relatives, the Infinitive, &c.*

295. a. c) *μή* is used in *relative sentences* and with *participles, adjectives, &c.*, whenever the negative does not *directly* and *simply* deny an assertion with respect to some *particular mentioned person or thing*.

Hence relative sentences, participles, and adjectives take *μή*.

* See 238*, the third example.

whenever they might be resolved into a sentence with 'if,' or describe only a *supposed* case: not particular *individuals*, but individuals of a *class*.^k

296. *d)* The infinitive generally takes *μή*, except where the opinions or assertions of *another* person are stated (*in sermone obliquo*). See 110.

297. *b)* With *ὅστε*^l the *infinitive* takes *μή*, the *indicative* *οὐ*.

298. *a)* *τίς δὲ δοῦναι δύναται ἐτέρῳ, ἢ μὴ αὐτὸς ἔχει;*
but who can give to another what he has not got himself?

b) *ἀσφάλειάν σοι παρέξουται, ὅστε σε μηδέπι αλινπεῖν, they will afford you security, so that no man shall annoy you.*
πράγματα παρεῖχον, ὅστε οὐκέτι εδύνατο τὸ στρατεύμα πορεύεσθαι, they harassed them, so that the army could not advance further (any longer).

c) *οὐδεὶς . . . ὅστις μὴ παρέσται, no one who shall not be present (or, who is not present).^m*
οἱ μὴ πιστεύων, he who does not believe.
τὰ μὴ καλά, dishonorable things.

d) *τὸ μὴ τιμᾶν γέοντας ἀρόσιον ἔστι, it is wrong (an unholy thing) not to honour old men.*

e) *μὴ γένοιτο, may it not be so! μὴ ἴδοις τοῦτο, may you never see this!*

^b The thing to be considered, with respect to a relative or participial clause, is, whether it introduces some *new particular* concerning the object spoken of, or forms *one complex notion* with it. In this way it merely *restricts* the general notion to a *particular sense*; the thing spoken of being, *not the substantive itself*, but the *substantive so limited*.

^l Or *ὅς*, which is used (though less frequently) in the same way.

^m In connection with future time, the Greeks and Romans marked the *futurity* of the condition or connected notion. We generally do not. Thus in the example we should say, '*a man who is not present*', taking that as a *general notion*, without referring it to the time of the other verb. The future must be used when it is necessary to mark this out; but to use it always, as some writers do, who plume themselves upon their accuracy, is against the idiom of our language; of which any one may convince himself by examining a few consecutive pages of the English Bible.

▪ Translated by '*God forbid!*' in the English Bible.

299. VOCABULARY 50.

One who has slain a man
with his own hand, the
actual murderer,

Wrong, wicked, impious,
Security, safety from dan-
ger,

Safe,

To be in safety, to be safe,

Voluntarily,

Lazy, idle,

αὐτόχειρ, ρος, ὁ et *ἡ* (one ter-
min.)

ἀνόσιος, ος, ον. (See 293*.)

ἀσφάλεια, ας, ἡ.

ἀσφαλής, ἡς, ἐς.

ἐν τῷ ἀσφαλεῖ εἶναι.

ἐθελοντής, ὁ οῦ, ὁ.

ἀργός, ὁς, ον (from *ἀ*, *ἔργον*)

PREPOSITION *παρά*.

Governs *genit.*, *dative*, and *accus.*

Signification: with *genit.* *from*, after such verbs as *to receive, learn, bring, come*; and with the *agent* after the passive verb.

With the *accus.*, *to*, and (in answer to *where?*) *at*. *παρά* with the *acc.* has also the meaning of the Latin *præter*; *besides, beyond, against*.

With the *dative*, *beside, along side of, by, among* &c.; as *ἔστη παρὰ τῷ βασιλεῖ*, "he stood in the king's presence;" *παρ' ἐμοί*, "in my opinion" (*meo judicio.*)

Besides his bread,

παρὰ τὸν ἄρτον.

Beyond, more than the
others,

παρὰ τὸν ἄλλονς.

Against the laws of the
gods,

παρὰ τὸν τῶν Θεῶν θεσμούν.

Contrary to or beyond
what was expected,

παρὰ δόξαν.

PHRASES.

I had a narrow escape from death,

παρὰ μικρὸν ἥλθον ἀποθανεῖν.

I had a narrow escape,

παρὸν δλίγον διέφυγον.

• Properly, *as a volunteer*.

Exercise 57.

300. He who (*p*) does not love his father, is impious
 I fear it may be impious not to honour old men. No one
 who is not present (298. *c*), shall receive money. I en-
 treat you not to stay. The sons of the Persians *of the*
*present day*¹¹ pursue what is dishonorable. He who
 (*p*) does not trust God, *has become miserable, un-*
known to himself.¹² Not to love one's own children is
 wicked. It is not possible for me to give you what I do
 not possess myself. He is too wise¹³ not to know that.
 Not to do good to your friends, when (*p*) you can, is
 wicked. Pursue those things which are not (*p*) against
 the laws of the gods. He said that, if there was any oc-
 casion, he *would* labour¹⁴ more than the rest. Know
 that I will incur¹⁵ this danger with you (*pl.*) Besides
 his bread he has wine. I am conscious¹⁶ of having had
 a narrow escape from death. He was very lazy, so as
 to undergo no labour *voluntarily*. He was very lazy,
 so that he underwent no labour, *at least willingly*.¹⁷ I
 had a narrow escape from those who were pursuing
 me. These things happened contrary to what was ex-
 pected. If we conquer the barbarians *in*¹⁸ one more
 battle, we shall be in safety. I have received this wine
 from the faithful slave. They denied that they were
 (293. *e*) the actual murderers. I suspect¹⁹ that this is
 impious. He went away, because (*p*) he suspected
 that it was impious to remain. Shall we say this (99)
 or not?

§ 51. Some Adverbs of Time, &c.

301. *a)* Some adverbs govern a noun in the same
 case as the adjectives from which they are derived.

P ὑποπτεύω is followed by *acc.* and *infin.*, or (when it implies, *fear*)
 by μῆ. ὑποπτεύσας μῆ τι πρὸς τῆς πόλεως ὑπάίτιον εἴη, &c. (Xen. Ar.
 iii. 1, 53.)

302. 1) Hence comparatives and superlatives take the *genitive*. 2) Some particles are sometimes simply *adverbs*, and sometimes *prepositions* governing a case.
e. g. ἀμα ὁμοῦ, *together* :—ἀμα, (or ὁμοῦ) τοῖς ἄλλοις.

303. b) ὡς, as a preposition (= πρὸς), is only joined to persons.

304. Some adverbs, especially relative ones, refer to *verbs* and *whole clauses*, and thus connect propositions. This is the origin of conjunctions.

305. d) ἅχοι or μέχοι, ἔως^a and ἕστε, both in the sense of ‘until,’ and in that of ‘as long as,’ govern the *subj.* or *opt.* when there is any *uncertainty*; the *indic.* when not.

306. 1) Of course the *opt.* will appear without ἃς in *oratione obliqua*, even where there is no uncertainty. 2) Hence, when a thing is spoken of as an *object* or *purpose contemplated*, the *subj.* with ἃν will be used in connection with *pres.* or *future* time; the *optative*, in connection with past time and the *oratio obliqua*.

307. e) πρίν, as being a *comparative*, takes ή (which however is often *omitted*), and generally the *infinitive*, but the *subj.* with ἃν, if the event is *future*.

Hence the *subj.* with ἃν will be used after the *imperative* and *future* with *negatives*: i. e. when *before* = *till*.

308. a) ἀξίως ἡμῶν πολεμήσομεν, *we will conduct the war in a manner worthy of ourselves.*

b) εἰσῆλθεν ὡς ἐμέ, *he came in to me.*

^a μέχρις οὐ is often found: So ἔως οὐ, &c.

With πρίν and ἡνίκα, and (in *poetry*) with μέχρι, ἄχρι, ἔως, the *subj.* is sometimes found without ἃν. (K.)

And according to Hermann (against Elmsley) with ἃν. “Ubi in rectâ oratione πρίν ἃν et similes particulæ conjunctivum requirunt, in oratione obliquâ manet ἃν, sed conjunctivo substituitur optativus ut proprius orationis obliquæ modus.” (Præf. ad *Trach.* p. 8.)—Hartung says: “When the optative thus takes (in oblique narration) the place of the subjunctive (in *direct*), the particle ἃν may, whenever one pleases, be left at his old post.” (*Partikellehre*, ii. 304).—Poppo, however, rejects ἃν from *Xen. An.* vii. 7, 35. ἐδέοντο μὴ ἀπελθεῖν πρίν ἂν ἀπαγάγοι τὸ στράτευμα (which in direct narration would be μὴ ἀπελθῆς πρὶν ἂν ἀπαγάγῃ . . .), a passage quoted by Hartung.

c) παρέσομαι ὅπότε κελεύσεις, *I will be with you whenever you bid me.*
 d) περιμενῶ ἔως ἀν (or μέχρις ἀν) ἐλθῇ, *I will wait till he comes (venerit).*
 ποίησον τοῦτο ἔως ἔτι ἔξεστι, *do this whilst you still may.*
 ἔστε (μὲν) αἱ σπονδαὶ ἡσαν, οὐποτε ἐπανόμην
 ἡμᾶς οἰκτείων, as long as the *treaty* lasted,
I never ceased to think upon ourselves with pity.
 οὐποτε λήγουσιν ἐστὶ ἀν ἄρχωσιν αὐτῶν, *they never leave off till they rule over them.*
 e) πρὶν ἡ ἐλθεῖν ἐμέ (or πρὶν ἐλθεῖν ἐμέ^t before *I came.* πρὶν ἀν ἐλθω, *till I come (= till I shall have come; venero).*

309. VOCABULARY 51.

Near,	ἐγγὺς.
Near the city,	ἐγγὺς τῆς πόλεως.
Apart,	χωρίς.
Apart from, or without the rest,	χωρὶς τῶν ἄλλων (so διχα τινός).
Immediately, directly,	εὐθὺς.
Directly or straight to the city,	εὐθὺς τῆς πόλεως.
Immediately on his arrival,	εὐθὺς ἦκων.
From our very birth, as soon as we are born,	εὐθὺς γενόμενοι.
Most of all,	μάλιστα πάντων.
Except a very few,	πλὴν πάντων ὀλίγων.
Except if,	πλὴν εἰ.
Out of, without the city.	ἔξω τῆς πόλεως.

Exercise 58.

210. Do not go away till I come. I will not cease

^t Also πρὶν ἥλθον ἐγώ. The preceding clause has often πρόσθεν in it which makes the πρὶν appear superfluous.

^u εἴθες and εἴθω are no more different words than μέχρις and μέχρι; but the Attics generally used εἴθες of time, εἴθω of place. It is only accidentally, that εἴθες is identical in form with the *masc.* adjective.

fighting till I have conquered you. It is not possible for you to conquer your enemies out of the city, till you have chastised those in the city itself. He went away before I came. I was banished myself before you returned-from-banishment. Whilst you are still at leisure, speak. We were afraid, till (*μέχρις*) the Greeks sailed away. They did not cease till (*before*) they sent for the boy's father. We used to wait about ^v till the gates were opened. I will not go away till (*before*) I have conquered you. He said, that he would come to us, whilst he still might. Do not cease, till you have mastered your temper. Whilst you remain, combat the boy's disorder. He said that he feared the gods most, whenever he was most prosperous (*was doing best*). The general went in to the king. And they (*of persons before mentioned*, 38) obeyed, except if any man stole any thing. He said that he was nearly related^{s2} to him. They march straight to the city. Immediately on his arrival, he told me that we ought to set about^{s3} the task. From our very birth we want many things. He died as soon as he was born.

§ 52. *On Interrogative Sentences.*

311. Besides the interrogative adverbs and pronouns, the following particles are used in questions.

312. *ἄρα* is mostly used in questions that imply something of *uncertainty, doubt, or surprise*.

313. The answer 'Yes' is expected by,—

ἀρ' οὐ; *ἢ γάρο*; *οὐ*; *οὐκονν*; *ἄλλο τι ἢ*;

314. The answer 'No' is expected by,—

ἄρα μή; *ἢ πον* (*num forte?*) *μή* or *μῶν*; ^v

^v περιμένω.

^w *μῶν*=*μή οὖν*: but the etymology being forgotten, *οὖν* is sometimes used with it. Also *μῶν μή*; and *μῶν οὐ*; the latter requiring an assenting answer (=nonne?)

Obs. οὐ expects yes; μῆ, no.—οὐ is often followed by μέτρος; also by δῆ, δῆ πον, with which it has an ironical force, *I imagine, foresooth,* Also οὐτε πον.

315. *h. i) εἰτα, ἔπειτα* (*then—and yet—and nevertheless*) express *astonishment* and *displeasure*, implying that what they suppose has been done, is inconsistent with something before mentioned.

316. *k*) From the frequent use of *ἄλλο τι ή*, it came to be used as a *simple interrogative particle*, and the *ή* was often dropped. It is then better to write it as one word, *ἄλλοτι* (K.)

317. *τι παθών*; (*having suffered what? =*) *what possesses you to . . . &c.?*

τι μαθών; (having learnt what? = what induces you to . . . &c.)?

These phrases are used in *indignant*, *reproachful* questions: the former obviously relates to the *feelings*; the latter to the *understanding*, and consequently to more deliberate offences.

318. a) ἀρ' εὐτυχεῖς; are you prosperous?

{ ἀρὸν οὐκ ἔστιν ἀσθενής; is not he ill? } [Yes.]
he is ill, isn't he? {

c) ἢ πον τετόλμηκας ταῦτα; you have not surely dared to do this? [No.]

d) ή γὰρ, εἴπερ τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ; if Socrates puts any question to you, you will answer him, will you not? [Yes.]

e) οὐτι πον ἐγώ ἀγρουίζομαι; surely I
behaving rudely am I? [No.]

f) μῶν τί σε ἀδικεῖ; ; he has not injured you in any respect has he? [No.]

g) μή τι νεώτερον ἀγγέλλεις; you bring
news I hope, do you? [No.]

* Stallbaum thinks it was dropped in *animated, impassioned* questions, and retained in those of a more *sedate and sober* character.

The present of this word is used for the perfect, for a man continues to wrong us till he has made us reparation. (Heindorf, *Protag.* 463.)

* νεώτερον for νέον (*a new thing; news*), and that *per euphemismum* for κακόν. (Heind. Prot. 461.)

h) εἰτί ἔσίγας Πλοῦτος ὡν; and did you then hold your tongue, you Plutus?

i) ἐπειτί οὐκ οἶει θεοὺς ἀνθρώπων τι φροντίζειν; do you then really not think that the gods regard mankind?

k) ἄλλο τι ἡ περὶ πλείστου ποιῆ, ὅπως ὡς βελτιστοῖ
οἱ νεώτεροι ἔσονται; do not you look upon it as a thing of extreme importance, that the rising generation should turn out as well as possible?

ἄλλοτι οὖν οὕγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; what! do not the covetous love gain?

319. VOCABULARY 52.

To strike,	τύπτω.
Free,	ἐλεύθερος, α, ον.
Weak, ill,	ἀσθενής, ἥσ, ἔσ (ἀ, σθέρος, strength).
Weakness, infirmity, a complaint,	ἀσθένεια, ας, ἥ.
Fond of gain,	φιλοκερδής, ἥσ, ἔσ.

PREPOSITION *πρός*.

Governs *genit.*, *dative*, and *accus.*

Signification: *to, close by*; in answer to *whither?* *πρός* generally takes the *accus.*: in answer to *where?* the *dative*.

With *acc.* *πρός* also means *towards, against, in reference to, with a view to, in comparison of*.

With *genit.* *πρός* means *from, by* (after *to hear, to be praised or blamed by*, and frequently after the passive verb).

It is also used with *genit.* of *situation* and in *adjudications*.

I am wholly wrapt up in
this, *πρὸς τούτῳ ὅλος εἰμί.*

To pay close attention to
one's affairs, *πρὸς τοῖς πράγμασι γίγνεσθαι.*

In addition to this, *πρὸς τούτοις.*

To fight against a person,	<i>πρός τινα.</i>
To calculate with one-self,	<i>λογίζεσθαι πρὸς ἑαυτόν</i> (so with <i>σκέπτεσθαι, σκοπεῖν</i> , to consider).
To be dishonoured by, On the father's side,	<i>ἀτιμάζεσθαι πρὸς τινος πρὸς πατρός.</i>
1) To be consistent with, like, characteristic of; 2) to be on his side; 3) to make for him, to be for his interest; to be a good thing for him.	<i>εἶναι πρός τινος.</i>

Exercise 59.

320. Are not these things for our interest rather than for that of our enemies (318. b)? Is not he wholly wrapt up in these things? You do not *surely* wish to have wine in addition to your bread (318. c)? I do not *surely* act insolently *de I* (318. e)? You are not come to bring us (*p*) any bad news, I hope (*are you*)? [No.] And are you, *then*, not without fear of death, though (*p*) a pious man (318. h)? And do you, *then*, not think that you shall be punished for what you have done (*p. pass.*) against the laws of the gods? *What possesses you to strike* a free man? *What induces you* not to choose to stay with us any longer? *What possesses you*, that you will not cease to behave-insolently⁷⁴ towards your friends? These things are not more *for the interest of* our enemies than of us, are they? [No.] Have you been in any respect dishonoured by Xenocrides? Do you not think it a most important thing, that your children should be brought up as well as possible (318. k)? It is not like a pious man to fear death excessively. The other party are more on Cyrus's side. Know that these things are⁷⁴ for the interest of Cyrus. I know that he is on the side of the Athenians. Do we not both see and hear *from our very birth*?⁷⁵

^a Translate as if it were, “*having suffered what do you strike?*” &c

§ 53. *Indirect single Questions.*

321. a) The proper forms for *indirect* questions are those pronouns and adverbs which are formed from the direct interrogatives by the prefixed *relative* syllable *ο—*, which gives them a connecting power.

Thus from *πόσος*; *ποῖος*; *ποῦ*; *πόθεν*; *πῶς*; &c. are formed *ὅπόσος*, *ὅποιος*, *ὅπου*, *ὅπόθεν*, *ὅπως*, &c.

So *ὅτις*, formed by prefixing the relative to *τίς*, is the proper *dependent* interrogative. See 72, note y.

322. But as the Greeks often pass from *oblique* to *direct* narration, so they often use the *simple interrogatives* in dependent questions; and even, as in (b), *intermix* the two.

323. c) Occasionally, though very seldom, the *relative forms themselves* are used in dependent questions.

c) When, as in this example, a pronoun or noun is the *accus.* after the first verb, and the *nom.* before the second, it is generally expressed in the *accus.*,^b and not in the *nominative*.

324. d) When the person of *whom the question is asked* repeats it, he uses the forms beginning with *ὁ—*.

325. a) *οὐκ οἶδα* (or *οὐκ ἔχω*) *ὅποι τράπωμαι*. (See 72. b).
οὐκ οἶδα ὅστις ἐστί, I don't know who he is. *οὐκ οἶδα ὅπως τὸ πρᾶγμα ἐπλαξεῖν, I don't know how he did the thing.* *ἀπόκριναι ἀνθρείως ὅπότερα σοι φαίνεται, answer boldly which of the two is your opinion.*

b) *ἴσμεν· πόσα τέ ἐστι καὶ ὁ ποῖα, we know both how many they are, and of what kind.*

c) *ἔρεξ οὖν ἡμᾶς, ἔφη, ὅσοι ἐσμέν;* *do you see, said he, how many we are? (or how many there are of us?)*

^a The accusative is generally retained in the English Bible; “I know thee, who thou art,” &c.

^b See 71. c.

d) οὐτος, ⁴ τι ποιεῖς; — ὁ, τι ποιῶ; you there, what are you doing?—what am I doing?

326. VOCABULARY 53.

PREPOSITION *ὑπό*.

Governs *genit.*, *dative*, and *accus.*

Signification: with *genit.*, *by*, *after* *passive verbs* and active verbs with a passive notion. Also, to express a *cause*; *from*, *out of*, *through*.

With *dat.*, *under*, after verbs of *rest* only: sometimes instead of the *gen.*, after passive verbs (*δαμῆται ὑπό τινι*).

With *accus.*, *under*, after verbs of *rest* as well as verbs of *motion*. Also, *about*, of time.

To die by the hands of, ἀποθανεῖν ὑπὸ (gen).

To learn by compulsion, ὑπὸ ἀνάγκης.

He did it through or from fear, ὑπὸ δέοντος (δέος, οντος, τό).

To be mad from intoxication, ὑπὸ μεθῆς μαίνεσθαι.

At or about nightfall, ὑπὸ νύκτα (sub noctem).

Exercise 60.

327. The slave died by the hands of his master. Most boys learn by compulsion. I perceived (p) that the boy learnt by compulsion. I do not repent of having learnt⁷⁴ these things by compulsion. He said that the shameless flatterer was mad from intoxication. The few are wounded by the many. I will go away on condition that (269. e) you will yourselves set out at nightfall. Do you see, said he, how many men are wounded by a few? I don't know how the eagle had his eye knocked out.⁴¹ I shall praise (all) whom I see (94. l) marching in good order. How much would your possessions fetch, if they were sold? He says that he

⁴ οὐτος, αὐτη, are used (instead of *voc.*) in exclamations; *you there*!

will hold his tongue *though he should have*³¹ much to say. If the slave should die by your hands, you will be punished. Do you see how many there are of the enemy? He says that he has been entrusted with these things.⁴¹ These things happened about the same time.

§ 54. Double Questions.

328. *Direct double questions* are asked by *πότερον* (or *πότερα*)—ἢ, less commonly by *ἄλλα*—ἢ.

REM. μῶν—ἢ is still less common: ἢ—ἢ belongs to poetry, especially *epic* poetry.

329. *Indirect double questions* are asked by εἴτε—εἴτε: εἰ—ἢ: *πότερον*—ἢ.

REM. ἢ—ἢ belongs to *epic* poetry, though occasionally found in Attic poets. εἴτε—ἢ, and εἰ—εἴτε, are also used by poets.

330. a) *πότερον ἔψονται Κύρῳ, ἢ οὐ; will they follow Cyrus or not?*

πρὶν δῆλον εἶναι . . . πότερον ἔψονται Κύρῳ, ἢ οὐ, before it was known, whether, &c.

b) *τούτῳ τὸν νοῦν πρόσεχε, εἰ δίκαια λέγω, ἢ μή, attend to this, whether what I speak is just or not.*

c) *σκοπῶμεν εἴτε εἰκὸς οὖτως ἔχειν, εἴτε μή, let us consider whether it is likely to be so, or not.*

331. VOCABULARY 54.

The road home, η οἰκαδε^e ὁδός.
To suffer a thing to be
done, to allow it to be περιοράω.
done with impunity.

^e οἰκαδε is from the acc. of a shorter form (such as οἴξ, οἰκός) of οἶκος. Though this form does not occur, several similar ones do; e. g. ἀλκή, κρόκα, for ἀλκῆ, κρόκη. (B.)

^f It takes the *infinitive* if the thing is to be *prevented*; the *participle* if it is to be *avenged*. Of course (by 73, note 1) περιέδεῖν will be used for *aor.*, περιψευθαι for *fut.*—The phrase brings to one's mind our 'to

Boldly,	<i>θαρρῶν</i> (participle).
Restore an exile,	<i>κατάγω</i> .
To pay attention to, to attend to,	<i>τὸν νοῦν προσέχειν, or προσέχειν only, with dat.</i>
Likely, natural,	<i>εἰκός</i> . ⁵

Exercise 61.

332. I don't know whether he is alive or dead. If you attend to your affairs yourselves, all will be well. If you attended to your affairs yourselves, all would be well. If you had attended to your affairs yourselves, all would be well. I will not allow our land to have been ravaged with impunity. Are the same dogs pursuing the sheep, or not? Go away boldly *on condition* of holding your tongue.

I fear that we shall forget our road home. I knew that they would not suffer⁷⁴ their country to be ravaged. O citizens, let us not suffer our country to be ravaged. They will not *stand by and see* us injured. They made peace *on condition* that both (parties) should retain (*have*) their own. He said that Xenocrides was too wise⁷⁵ to be deceived by his slaves. He says that more arms were taken *than could have been expected from the number of the dead*.⁵⁹ He says that *he*⁷⁶ is not afraid of death. The king sent persons to restore (*the exile*) Xenocrides (238*, third example).

*§ 55. Observations on *εἰ*, *ἴαν*.*

333. a) *εἰ* is used for *ὅτι* (*that*, after *θαυμάζω*, and some other verbs expressive of *feelings*).

stand by and see' (a man injured); but it gets its meaning in a different way; i. e. not from the notion of *seeing* and yet not acting, but from that of *not seeing*, of looking *round about* an object instead of *at it*. Hence it agrees more nearly with our *to overlook* (an offence).

* Neut. of *εἰκώς*, part. of *ἴοικα* (*am like*), which has three forms of *part.* *ἴοικώς*, *εἰκώς*, *οἰκώς*. (B.)

This arises from the Attic habit of avoiding *positiveness* in speaking; which, in this case, speaks of what may be *quite certain* as only probable.

334. b) εἰ is (as we have seen, 80) used for ‘*whether*?’ It has this meaning after verbs of *seeing*, *knowing*, *considering*, *asking*, *saying*, *trying*, &c.

335. ἐάν is also used in this way with the *subjunctive* when the question relates to an *expected case that remains to be proved*. (K.)

336. a) ἀγανακτῶ εἰ οὐτοσὶ^b ἀ νοῶ μὴ οἶστ τε εἰμὶ εἰπεῖν, *I am indignant at being so unable to express my meaning.*

οὐκ ἀγαπᾷ εἰ μὴ δίκην ἔδωκεν, *he is not contented with not having been punished.*

θαυμάζω εἰ μηδεὶς ίμῶν ὀργίζεται, *I am astonished, that not one amongst you is angry.*

b) σκέψαι^c εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, *consider whether the Grecian law is better.*

σκέψαι εἰ ἀν τόδε σοὶ μᾶλλον ἀρέσκῃ, *see whether this pleases you better.*

μηδὲ τοῦτο ἀρόγητον ἔστω μοι, εἴναι σέ πως πείσω,
nor let me leave this unsaid, if I may by
any means persuade you (i. e. that I
may see whether) I can, &c.

337. VOCABULARY 55.

Am indignant,

ἀγανακτέω (*dative*; but it takes the *accus.* of a neut. pron.)

O Athenians,

ὦ Ἀθηναῖοι.

Please,

ἀρέσκω^d (*dat.*)

^b Demonstrative pronouns and adverbs are strengthened by what is called the *i demonstrativum*, which is a long accented *i* answering to *-ce* in Lat. Short vowels are thrown away before it. οὐτοσὶ (*this man here*), οὐτητί, τουτί, &c. So οὐτωσί.

^c The Attics use σκοπῶ, σκοποῦμαι, for *present* (*not σκέπτομαι*), but σκέψαι, ἐσκεψάμην, and ἐσκεμματι, from σκέπτομαι, depon. middle.

^d ἀρέσκω, ἀρέσω, &c. perf. pass. ἱρεσμαι: ἱρέσθην.

Exercise 62.

338. It is this very thing, O Athenians, that I am indignant at,¹ that you *allow* half your country (58) to have been ravaged *with impunity*. This it is that I am indignant at. Cyrus being indignant, sets out with (*part.*) five horsemen for Sardis. He pleases more men than any other single person.⁶⁴ He says that he is of a mild disposition (137. *a*). I asked him whether the king was of a mild disposition or not. Do you see how many are suffering *the same as you* (182. *a*)? Do you know of what kind the laws of the Persians are (323)? You there, what do you say?—What do I say! Although, if any man is of a mild disposition, it is he.⁶⁵ I wonder that you are not able to go in *without being observed*.⁷⁰ He says that he is not of a character to do any thing whatever for the sake of gain (283).

§ 56. Condensed Questions.

339. *a. b. c)* By attaching the interrogative to a *participle*, or using it in an *oblique* case, the Greeks employ a *single* sentence in questions where we must use two.

Rem. Thus in translating from English into Greek, a relative clause attached to an interrogative one will be got rid of.

340. *a)* *τι ἀν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετήν;* *what must they do to recover their ancient virtue?* (or, *by what conduct can they, &c.?*)

b) *καταμεμάθηκας οὖν τὸν τι ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν;* (have you learnt =) *do you know, then, what those persons do, to whom men apply this name?*

¹ I am indignant at this thing itself.

c) τίνας τούσδε ὁρῶ ξένους; who are these strangers whom I behold?

341. VOCABULARY 56.

With what object in view,	τί βούλόμενος;
By Jupiter,	νὴ Δία, or νὴ τὸν ^m Δία.
No, by Jupiter,	μὰ Δία.
Apollo,	Ἀπόλλων, ὁνος, ὁ.
Neptune,	Ποσειδῶν, ὁνος, ὁ.
Minerva,	Ἀθηνᾶ, ἡς, ἡ.
Swallow,	χελιδών, ὁνος, ἡ.
Nightingale,	ἀγδών, ὁνος (οῦς), ἡ.
Spring,	ἔαρ, ^a ἔαρος, τό.
Once,	ἄπαξ.
Bring, lead,	ἄγω.
To burn out,	ἐκκαίω.
Peacock,	ταΐς, ώ, ὁ.

Exercise 63.

342. One swallow does not make a spring. He told me that one swallow did not make a spring. I asked *by what conduct* I should please the gods. The eagle is having its eyes burnt out.⁴¹ He says that the eagle has had its eyes burnt out. *With what view* did the other party march into the country of the Scythians the same spring? The peacock lays only once a year. He (*p*) who commits no injury,^r requires no law. By Apollo, I will be with you, if I am wanted. By Minerva, I will free the boy from his disorder. Who is this physician that you are bringing (340. c)? Will you not go away at once?—No, by Jupiter, not I (*ἔγωγε*). Even if

^m The art. is generally used except in *μὴ* or *μὰ* Δία.

ⁿ Ἀπόλλων and Ποσειδῶν have *acc.* Ἀπόλλων, Ποσειδῶν, *voc.* Ἀπόλλων, Ποσειδῶν.

^o χελιδών. *V.* χελιδοῖς.

^p ἀηδών, has also *G.* ἀηδοῦς, *V.* ἀηδοῖς.

^q In prose *ἔαρ* is *nom.* in use; but the *gen.* and *dat.* are of the contracted form, *ἔαρος*, *ἔαρι*.

^r Who injures not at all.

you should be unseen by others, you will at least be conscious⁷³ yourself of having acted unjustly. What do those sons do with whom all men, *so to speak*,⁴⁶ are angry (340. b)? He envies every body.⁸⁶ By Neptune, there is nobody he does not plot against (277). Envy nobody. The nightingale sings most beautifully.

§ 57. Various Constructions.

343. a) $\eta\ \mu\nu\eta$ is a solemn form of asseveration.

344. b) The *prepos.* $\sigma\nu\eta$ is omitted before $\alpha\nu\tau\tilde{\omega}$, $\alpha\nu\tau\tilde{\eta}$, &c. which then = *together with, with*.

345. c) $\alpha\mu\phi\nu\tau\eta\varrho\eta\eta$ is used *adverbially* (or *elliptically*) by the poets; *both; as well—as, &c.* So $\alpha\mu\phi\nu\tau\eta\eta$ is used in reference to *two words*, without being made to conform to them in case.

346. d) When $\kappa\alpha\iota$ refers to $\alpha\lambda\lambda\eta\sigma$, it has the force of *especially, in particular*.

347. e) $\epsilon\lambda\chi\epsilon\sigma\theta\alpha\iota$, $\iota\epsilon\nu\alpha\iota$, with *part. fut.*, is *to be going to, or on the point of*.

348. f. g) Sometimes $\tilde{\chi}\omega$ makes an emphatic circumlocution with the *past particip.*: and with some verbs (e.g. the 2nd pers. of $\lambda\eta\rho\epsilon\eta$, $\pi\alpha\iota\zeta\epsilon\eta$, $\varphi\lambda\nu\tilde{\alpha}\eta\epsilon\eta$) it is used to make a good-humoured observation.

349. h) $\varphi\epsilon\varrho\omega\eta$ appears redundant in some expressions, but denotes a *vehemence of purpose not altogether free from blame*.

Hence it answers to our *to go and do a (foolish, impetuous) thing; to take a thing and fling it away, &c.*

350. a) $\eta\ \mu\eta\eta\ \epsilon\pi\alpha\theta\eta\eta\ \tau\eta\eta\tau\eta$, *I protest that I suffered this.* $\tilde{\delta}\mu\nu\eta\mu\cdot\eta\ \mu\eta\eta\ \delta\omega\sigma\eta\eta$, *I swear that I will assuredly give (or, solemnly swear that I will give).*

⁴ $\delta\mu\nu\eta\mu\eta$, $\delta\mu\nu\eta\mu\eta$, $\delta\mu\omega\mu\eta\eta$. $\tilde{\omega}\mu\eta\eta\eta$. Perf. pass. $\delta\mu\omega\mu\eta\eta\eta$, but the other persons and aor. 1. pass. more commonly without the σ .

b) ἀπώλοντο αἱ νῆες αὐτοῖς ἀνδράσιν, *the ships were lost together with their crews.*

c) διαφέροντες ἢ σοφίᾳ ἢ κάλλει ἢ ἀμφότερᾳ, *distinguished either for wisdom or beauty, or both.*

d) τά τε ἄλλα εὐδαιμονεῖ καὶ παιδας ἔχει κατηκόντες αὐτῷ, *he is happy both in other respects and especially in having obedient children.*

e) ὅπερ γὰς ἐρῶν, *what I was going to say.*

f) πάλαι θαυμάσας ἔχω, *I have long been wondering.*

g) παιζεις τούτοις ἔχων, *you are joking.*

h) ἵπεβαλεν ἑαυτὸν φέροντα Θηβαῖοις, *he went and flung himself into the hands of the Thebans.*

351. VOCABULARY 57.

To swear,	ὅμνημι (acc. of the god or thing sworn by).
Just as he was	γῆπερ or ὥσπερ εἶχε.

Exercise 64.

352. The damsel is beautiful in person (137) in other respects, and especially has very beautiful eyes.¹² He swore that he would *assuredly* give them three talents if he had them. I swear that I will *assuredly* do this. I swear *by* all the gods that I will assuredly *confer a great benefit* upon the state. Those with the king, with (*p*) their heads uncovered, charged the ranks of the Greeks. He told me that the ships were lost, *together with* their crews. He told me that, *but for*¹³ the general the ships would have been lost, together with their crews. Are you not trying (me),^v whether I am mad

^t Imperf. of εἴμι, *to be.*

^u παιζω, παιζομαι, -οῦμαι, πέπαισμαι. *Ξπαιξα.* Later writers have Ξπαιξα, Ξπαιγμαι. (B.)

^v πειρᾶσθαι takes gen., seldom acc. (Thue. i. 71.)

325. c)? You are not trying (me) whether I am mad, are you? Is he distinguished from ^w other people by (his) wisdom, or (his) temperance, or both (350. c)? Are you joking, or are you mad? Cyrus set out just as he was, with five horsemen. *He went and gave* (350. h) all his possessions to his neighbour. I have long been wondering at the shamelessness of this flatterer (350. f).

§ 58. *Various Constructions continued.*

353. a) With *δίκαιος*, *ἄξιος*, &c., the *personal construction* is preferred to the *impersonal*.

354. b) *ὅσον* is used elliptically with the *infinitive*.

355. c) Some words that *imply* a comparison (e.g. *φθάρειν*, *διαφέρειν*, *ἴντεριος*, *διπλάσιος*, *ἴδιος*, *ἴνπερθεν*, *πρόιν*) often take the construction with *ἢ*.

356. e) The verb *ποιεῖν* is often admitted after *οὐδὲν ἄλλο* *ἢ*—, *ἄλλο τι* *ἢ*—; *τι* *ἄλλο* *ἢ*—; &c.

357. f) A person's *quoted* words, when quoted exactly as he uttered them, are introduced by *ὅτι*.

REM. Here the Greek idiom differs from our own: we omit 'that' when a person's words are quoted exactly, and insert it when not.

357*. g) After *τι οὖτος*; (in questions) the *aor.* appears to be used for the *present*.

358. a) *δίκαιος εἰμι τοῦτο πράττειν* (= *δίκαιόν εστιν*

^w Does he differ from . . . ?)

* When the *ἄλλο* is spelt with an *apostrophus* in this phrase, it mostly drops its accent, and thus looks like the abbreviated *ἄλλά*, but. The accent was dropt, because in some very similar phrases the *ἄλλ'* is *ἄλλά*: and in some others it is difficult to say whether it stands for *ἄλλο* or *ἄλλά*. Wherever it certainly stands for *ἄλλο*, it should retain its accent. (See 364, note a.)

^y *τι οὖν, ἔφη, οὐ διηγήσω μοι; quin tu mihi narres?* "Hæc interrogatio alacritatem quandam animi et aviditatem sciendi exprimit." Weiske.)

ἐμὸς τοῦτο πράττειν), it is just (or right) that I should do this.

- b) ἐφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι τὸ ψῆφισμα, *it arrived first (indeed), but only sufficiently so, for Paches to have had time to read out the decree.*
- c) φθάνεις ἔλκων ἢ τὰ πτηνὰ φεύγειν, *you draw (your nets) before the birds fly away.*
- d) οὐκ ἀν φθάνοι ἀποθνήσκων, *he will certainly die (or, be killed).*
- e) τί ἄλλο οὗτοι ἢ ἐπεβούλευσαν; *what did these people do but plot?*
- f) ἀπεκρίνατο ὅτι βασιλείαν οὐκ ἀν δεξαίμην, *he answered, "I would not receive a kingdom."*
- g) τί οὐκ ἐποιήσαμεν; (*why have not we done it? =) why don't we do it? Let us do it directly?*

359. VOCABULARY 58.

Give orders, order,	ἐπιτάγγω.
Would <i>probably</i> have been destroyed,	ἐκινδύνευσεν ἀν διαφθαρῆνος.
To be the slave of,	δονλείω.

Exercise 65.

360. *But for Xenocrides, the whole country would probably have been ravaged. But it is just that every man should defend the laws of his country. You do nothing but give orders. He answered, I should be a fool if (p) I were to do this. He answered, I will give you a portion of the food which I have myself. He went away before his friend arrived. It is right that every body should oblige such a man as you are. He answered, I have done more service to the state than*

* That is, *he cannot die too soon* (for die he must). Buttmann gives a different explanation.

any other single person. He answered, I will come to you if I am wanted. You do nothing but laugh at all the citizens. What do you do but hold all men cheap? He answered, I will collect *as many men as I possibly can*. He answered, I will come to you *as quickly as possible*, to (*p*) combat the faithful slave's disorder. He answered, if any body has done much service to the state it is you. They arrived first, indeed, by just time enough to have destroyed those with the king (358. b). Why don't you make me also happy? Why don't you answer? He answered, if Xenocrides had not been present, the ships would have perished, *together with* their crews. If (*p*) you do this, you will certainly be the slave of your temper. If he were not ambitious, he would not undergo every labour.

§ 59. List of Particles and short connecting and other Phrases.

Obs. Those with an asterisk cannot stand first in a sentence.

A.

- 361. ἀγε δῆ, 'but come;' 'come now.'
- 362. ἀεί (*Ion.* and *poet. aiei, aiēv*), *always*.
οἱ ἀεὶ ἄρχων, *the archon for the time being*: the person who *at any time* is archon.
- 363. ἀληθες (accented in this way), ironically, *indeed?* *itane?*
- 364. ἀλλά, *but*. It is often used to introduce *quick, abrupt retorts, objections, exhortations, &c.* ἀλλ' ἀδύνατον, 'nay but, *it's impossible*' (or, why, *it's impossible*). ἀλλὰ βούλομαι, 'well, *I will!*'

ἀλλά is also our '*but*' = '*except*' after general

negatives: some case of *ἄλλος* generally stands in the preceding clause.

• *ἄλλ' ἢ*,^a *unless, except; nisi.*

ἄλλο τι ἢ (or *ἄλλοτι*); used as an interrogative particle (316).

ἄλλως τε καί, especially, in particular.

365. *ἄμα, at the same time* (as prep. ‘together with, dat.’) *ἄμα* followed by *καί* in the following clause; *as soon as* (omitting the *καί*).^b The two assertions are marked out as occurring at *the same time*; and the particles may be variously translated, according to the view with which the *coincidence* is pointed out: *no sooner—than; already—when; when—at once, &c.*

366. *ἀμέλει* (properly the *imperat.* of *ἀμελέω, don't mind, or be anxious about*), as *adv. doubtless, certainly.*

367. **ἄν*, see 75: for *ἄντι*, see 77.

368. *ἄντι, up!* (for *ἄναστηθι, rise up!*)

369. *ἄνθ' ὡν, because, for* (267).

370. **ἄρα^a* (*ἄρ, ρά, ῥ* in *Epic poets*), *therefore, consequently, then.*

1) It is also used where it seems to be without power, but indicates *conformity with the nature of things or with custom; as might have been expected; ex ordine, rite.* Hence it serves to mark a transition to an *expected proposition.*

^a *ἄλλ' ἢ* has this meaning after negatives and questions that imply a negative. The *ἄλλ'* *might sometimes* be supposed *ἄλλο*, used elliptically; but frequently this is impossible; and it is better, therefore, to understand it always to be *ἄλλά*. (Krüger.)—A case of *ἄλλος* often stands already in the sentence. The construction probably arose from two nearly equivalent forms: *οὐδὲν ἄλλο—άλλά*, and *οὐδὲν ἄλλο—ἢ*. (K.)

^b e. g. *ἄμα ἀκηκόαμέν τι καὶ τριηράρχους καθίσταμεν.* “*Ἄμα* is also used with the *part.* like *μετάξιν*: *Ἄμα ταῦτ' εἰπών άνέστη.*

• When prepositions are used alone as *adverbs*, and thus become equivalent to verbs, they throw back the accent.

^c The old derivation from **APΩ* (to fit, trans. and intrans.) seems far preferable to Hartung's derivation from a common root with *ἀφπάζω, rapio, repente.* So Kühner.

^d Enclitic.

2) After *εἰ*, *ἐάν*, &c. it has the force of *indeed* or *perchance*.—*εἰ μὴ ἄρα* (*nisi forte*) has often an ironical meaning; *unless, forsooth!*¹

371. *ἄτε* (with *part.*), *as being* (242. a).

372. **ἀὖ* (*backwards*), *again*; 2) *on the other hand*, 3) *further*; *and then also*.

373. **ἀὐτε*, *ἀὐτάρ* (both Epic), and *ἄταρ*, have the same meaning as *ἀὖ*. So also the poetical **ἀὐθίς*, *Ion. αὐτίς*. (*ἀὐτάρ* and *ἄταρ* begin a sentence or clause.)

374. *ἄτως*, *thus* (emphatical): 2) *ut erat*; of things in their *original, unchanged* state, or that are of *common every-day occurrence*; 3) it is attached to words expressing *reproach, contempt, or neglect*, e. g. *childish, useless, vain, &c.* Hence 4) it is used *alone* as equivalent to *μάτην, idly, vainly, uselessly*. It is a sister form of *οὕτως*.⁵ (B.)

Γ.

375. **γάρ* (*γε ἄρα*), *for*.

It often refers to a short sentence to be mentally supplied (such as, *I believe it; no wonder. &c.*) In questions^b it answers pretty nearly to our ‘*then*,’ and implies *surprise* (= *why? what?*)

τι γάρ; quid enim? or *quidni enim?* = *certainly, to be sure.*

πᾶς γάρ; (*Att.*) is an emphatic *denial* = *by no means.*

376. **γέ* (a strengthening particle), *at least,^c at all events, certainly.*

^a **Ἄρα*, the *interrog.* particle, stands first in its sentence. “Attic poets, however, allow themselves to interchange the quantity, and use *ἄρα* for *consequently*, *ἄρα* as the *interrog.* particle; but without altering the proper place of each.” (B.)

Hermann, on the other hand, says, that it should always be written *ἄταρ*, in Homer; and Hartung thinks Buttmann’s a strange mistake, the derivation being from *ἄτρος*, *he and no other, self* (so that *ἄτρως* = *thus and in no other way*). He considers that the rough breathing is only a dialectic peculiarity. *ἄτρως* *Æol.*, *ἄτρως* *Att.* (Eustath.)

^b Especially after *τις*; *πότε*; *πᾶς*; &c.

^c For which *γοῦν* is more commonly used.

It adds strength and emphasis to the word to which it is added, answering the same purpose that an *elevation of the voice* does in speaking, or *italics* in a printed passage. It is used in *rejoinders* and *answers*, either to confirm or to restrict; also in *exhortations* to make them more impressive.

ἔγω γε, I for my part—εἰκότως γε, quite naturally —πάνυ γε, quite so, certainly.

γε δὴ, ^k certainly.

γέ τοι, yet at least; at least however; however.

γὲ μήν (certe vero; vero), certainly however; but yet; hence it is also a strengthened δέ.

A.

377. *διότι* (= *διὰ τοῦτο ὅτι*), *because*: but later writers often use it for *ὅτι*, *that*.

378. **δέ* (*see μέν*) has three meanings of *and*, *but*, *for* [the last in the old writers only].

379. **δή*, a strengthening particle, properly *now* (for which *ἥδη* is used); it is employed in various ways to enliven a speech:—

ἄγε δή, φέρε δή, come now!
τί δή; what then?

It also means *truly, forsooth*. After relatives it has the force of our ‘ever.’ *ὅστις δή, whoever it may be, &c.* It often follows superlatives.

380. **δήπον* (confirms a conjecture proposed. M.): it is a more emphatical *πού* (*see πού*), *I imagine* or *suppose*; *doubtless*.

**δήπονθεν* is used to hint, with a little irony, that the contrary is impossible.

^k Interest hoc inter *γε δή et γέ τοι, quod δή sententiam per γέ restric-*
tam simpliciter confirmat, *τοι autem eam sententiam indicat oppositam*
esse praecedentibus quodammodo. Hinc *γε δή est sane quidem, enim-*
vero; γέ τοι autem certe quidem. (Herm.)

¹ It is only in Homer and Pindar that *δή* stands at the beginning of a proposition or clause. (M.)

***δῆθεν** has also the ironical force of **δή**, *forsooth*. (M).
 ***δῆτα**, like **δή**, is used in assuring and confirming
(surely, certainly).

E.

381. **εἰ**, *if*; 2) *whether*; and 3) after some verbs of feeling, *that*. (See 333.)

- { **εἰ καὶ**, *if even, although*.
- { **καὶ εἰ**, *even if, even though*.
- εἰ γάρ**, *O that!*—a wish; like **εἴθε**.
- εἰ μή**, *unless*.
- εἰ μὴ διά**, *but for*.

εἴτις, **εἴτι**, properly, *if any one*; *if anything*: but it is used as equivalent to **οστις**, with more emphasis: *whoever, whatever*.

382. **εἶτα**, { 1) *afterwards, thereupon*; 2) *then*.
ἐπείτα, {

They are used in *scolding, reproachful* ques-
 tions (see 315), and often with verbs, to refer
 emphatically to a preceding *participle*.^m

383. **ἐνθα**, demonstr., *here, there*; but also, and in prose generally, relat. *where*.ⁿ **ἐνθάδε**, demonstr., *here*;
hither.

ἐνταῦθα (*Ion. ἐνθαῦτα*), *here*.

ἐνθερ, *hence, thence, whence*: **ἐνθένδε**, *hence*.

ἐνθερ μέρ—**ἐνθερ δέ** (*hinc—illinc*), *on the one side*—*on the other*.

ἐνθερ καὶ ἐνθερ (*hinc illinc; ab utraque parte*), *on this side and that; on both sides*.

ἐντεῦθεν, *hence, thence*.

(All these words relate also to *time*.)

384. **ἐπει**, *after*; 2) *since, quoniam*.

Before *interrogatives* and the *imperat.*, it has the meaning of *for*; *for else*.

^m οὐδὲν ἀμενοι εὑρεῖν τὰς δόσεις, εἴτα πλανώμενοι ἀπώλοντο.

ⁿ But **ἐνθα** or **ἐνθα δή** may stand at the beginning of periods for *ibi* *there* or *then*.

ἐπειδή has the same meanings, but *ἐπει* is far oftener used in the sense of *since*.

385. *ἕστε* (= *ἔς ὅτε*), *until, as long as*.

386. *Ἔτι, yet, still, further.*

οὐκέτι, μηκέτι, no more, no longer.

387. *ἐφ' ϕ,* ^o *on condition that: ἐφ' ϕτε, the same but generally with the infinitive.*

H.

388. *ἢ, or; ^p in comparisons, than.*

389. *ἢ, truly, certainly: but generally a mere interrogative particle [—ne, but only in direct questions].*

ἢ μήν assuredly, in asseverations, promises, &c.

390. *ἢδη, now, already. Also, ‘without going any further.’^a*

391. *ἢν = εάν (see 77).* This is the form used by the Attic poets for *εάν*: never *ἄν*.

Θ.

392. **θήν* (*enclit.*), *I should imagine; surely; in ironical, sarcastic speeches. οὐθήν, ηθήν.* It is peculiar to Ionic and Doric poets.

I.

393. *ἴα, where; 2) in order that:*

^f This derivation seems disproved by such passages as Xen. An. iv. 5, 6: *ἕστε ἐπὶ τὸ δάπεδον, usque ad.* I believe it to be *ἔς* with the old connective *τέ*. See *τέ*.

^o Here *ἐφ' ϕ* (properly = *ἐπὶ τούτῳ οὗ*) is equivalent to *ἐπὶ τούτῳ οἷς*.

^p It retains this meaning in questions: *πόθεν ήκει;* *ἢ δῆλον ὅτι ἔξ ἀγορᾶς; where is he come from? or is it plain that he is come from the market-place (and so the question unnecessary)?*

^z *πάνυ γάρ μοι δοκεῖ ἢ δη πολλοῦ ἀν ἄξιος εἶναι ἐπίτροπος, ὃν τοιοῦτος.* Xen.

^r *ἴα* (= *in which case*) goes with *indic.* of a past tense to express what *would have happened, if, &c.* *ἴν' ἢ ν τυφλός. Ίν' εἰχον, &c.*

K.

394. *καὶ*, 1) *and*; 2) *also, even*.

τέ—καὶ, *both—and, or and also: as well—as*
 [But these particles are often used where we
 should only use ‘*and*.’]

καὶ εἰ, καὶν εἰ: see under *εἰ*.

*καὶ μάλα, { before these words *καὶ* has a peculiar*
καὶ πάνυ, { energy.

καὶ μήν, (immo,) well! certainly! 2) (atqui), and
yet.

καίπερ, although.

καὶ ταῦτα (idque), and that too.

καίτοι, and certainly; 2) and yet certainly; and
yet; 3) although.

καὶ (also) often seems to be superfluous in familiar
 conversation: *ἴνα καὶ εἰδῶ, that I may know, &c.*

καὶ is used in questions, to imply that *nothing*
 can be expected, &c. It may be often translated
 by *at all, possibly*. *τί χρὴ προσδοκᾶν*; asks for in-
 formation, but *τί χρὴ καὶ προσδοκᾶν*; ‘*what can one*
 possibly *expect?*’ implies that nothing can possibly
 be expected.

καὶ—δέ. When *καὶ* and *δέ* come together in a pro-
 position, *καὶ* is *also*: but the two are often used
 where we should use ‘*and also*.’

395. **κέ, κέν*, an *enclitic* particle, used by the Epic po-
 ets for *ἄν*.

M.

396. *μά, not by—*; a particle of *swearing*. It has a
 negative force when *alone*, but may have either *ναι*
 or *οὐ* (*yes or no*) with it. *

397. *μάλιστα μέν—εἰ δὲ μή, &c.* = *if possible—but if*
not, &c.—mentioning what is best to be done, and
*also what is the second best, if that is not feasible.**

* With *numerals, words of time, &c.* *μάλιστα* (*about*) signifies that

398. *μᾶλλον δέ*, or *rather*.

399. **μέν*: *indeed*—answered by *δέ* (*but*), or sometimes by *ἄλλα*, *μέντοι*, &c.

The answering *δέ* is sometimes omitted:—

1) When the *opposition* is clearly marked without it: e. g. by naturally *opposite* words, such as adverbs of *place* and *time*, with an opposite meaning: *here—there*; *in the first place—secondly*.

2) When the opposition is suppressed: chiefly when *personal* and *demonstrative* pronouns are used with *μέν* at the beginning of a proposition. Thus, *ἔγώ μέν*, *equidem*.

400. **μέντοι*, *to be sure*; 1) *I allow*; 2) *but indeed, however*.

401. *μή*, *not*; 2) *lest*, or *that not*; 3) *that* (after verbs of *fearing*, &c.) In questions it expects the answer ‘*no*,’ being somewhat stronger than *μῶν*; (*num?*) After some verbs (e. g. *restrain*, *prevent*, *forbid*, *deny*, &c.) it is used where it seems to be superfluous, from *our* using no negative particle.

μή οὐ: see § 49.

402. *μηδέ*, } See *οὐδέ*.
μητε, }

403. **μήν*, 1) *truly, indeed*; 2) *but indeed, yet*.
τί μή; *why not?*

404. *μητε γε*, (*nendum*) *much less*.

N.

405. *νή*, ‘*by*,’ in oaths (with acc.)

the statement made is *nearly exact* (according to the *belief* of the speaker), without pretending to be *quite so*.

* *μέν* and *δέ* are much more frequently used than *indeed—but*, which always express a strong *opposition*, whereas the Greek particles connect any *different* propositions or notions. Thus a *section*, *chapter*, or even *part* of a whole work, often ends with (for instance) *kai ταῦτα μὲν οὖτως ἔτιπερ*: when the next chapter will necessarily begin with something like *τῇ δ' ὅτεραια* (*on the following day*). It is only when the context clearly requires it, that *μέν* is to be rendered, *it is true, indeed*.

406. **νύ*, *νύν* (enclit. *ν*), properly the same as *νῦν*, for which it sometimes stands; 2) for *οὐν*, *then, now*
 407. *νῦν δὴ*, *now*; 2) with a *past tense, just now.*

O.

408. ὁ μέν—ὁ δέ,^a *the one—the other.*

οἱ μέν—οἱ δέ, *some—others.*

ὁ μέν, ὁ δέ often stands alone in reference to a preceding proposition. πάντας φιλητέον, ἀλλ' εὐ τὸν μὲν τὸν δέ οὖν, *we must love all, and not (love) one man indeed, but not another.* παρῆσαν οὐχ ὁ μὲν ὁ δέ οὖν, ἀλλὰ πάντες.

409. ὁ δέ (*quod vero est*), after which the *τοῦτο ἔστι* is omitted.^v

410. ὁθούντεκα (= ὅτου ἔνεκα), *because, that*, in the Tragic poets.

411. οἵος (*ποιεῖν*), *of a kind or character (to do, &c.)*

οἵος τε, *able, possible.*

οἷον εἰκός, *as is natural; as one may (or might) suppose.*

412. ὅποτε, *when, whenever*; 2) *since*: as *quando, quandoquidem* are used for *quoniam.*

413. ὅπον, *where (there were)*; 2) *since (siquidem).*

414. ὅπως, *as adv., how*; 2) *conjunct., in order that, that.* ὅπως ἔσεσθε, *see that you be—a strong imperative.*

415. ὕσαι ἡμέραι or ὕσημέραι, *daily; properly, as many days as there are.*

ὕσος follows θαυμαστός and superlatives of quality. πλεῖστα ὕσα or ὕσα πλεῖστα, *quam plurima: θαυμαστὸν ὕσον, mirum quantum.*

ὅσον οὐ (or ὕσονού), *all but.*

416. ὅτε, *when.* ὅτε μέν—ὅτε δέ,^w *sometimes—sometimes.*

^a For ὁ μέν—δέ we sometimes find δς μέν—δς δέ.

^v δέ πάντων δεινότατον (*but what is the most terrible thing of all, is this.*)

^w Whenever the forms τότε, δτε are used twice (sometimes only

417. *ὅτι*, *that* (instead of Lat. *acc.* with *infin.*), 2) *because*, for *διὰ τοῦτο ὅτι*, i. e. *διότι*.

ὅτι also strengthens superlatives, and is used to introduce a quotation in the very words of the speaker, where we use no conjunction (see 358. *f.*)

ὅτι μή, after negatives, *except*.

418. *οὐ*, *not*: in questions it requires the answer '*yes*.' (*ἥ*) *οὐ διαίλνοις* = *the non-destruction*.

οὐ γάρ ἀλλά is commonly used in the sense of '*for*', with increase of emphasis, *q. d.* '*for it is no otherwise, but.*' (M.)

οὐ μή: see 287.

οὐ μήν, *yet not, but not*; 2) as a negative protestation. See *ἢ μήν*.

οὐ μήν ἀλλά (or *οὐ μέντοι ἀλλά*), properly, '*yet not!*' —*but* ; it has generally the force of *yet, however*; sometimes of *rather, much more*.

οὐ πάντων, by no means.

οὐ φημι, I say (that) not; deny, refuse.

419. *οὐχ ὅτι**—*ἀλλὰ καί, not only—but also.*

οὐχ ὅτι—*ἀλλ᾽ οὐδέ, not only—but not even.*

οὐχ ὅπως—ἀλλὰ καί, not only not—but also.

οὐχ ὅσον and *οὐχ οἷον* are also found for *οὐχ ὅτι* and *οὐχ ὅπως* respectively.

420. { *οὐτε, μήτε*, } Both forms are *connecting negatives*, answering to *neque*; 1) *nor, and not*; 2) *οὐτε, or μήτε* repeated are *neither—nor*.

The forms *οὐδε, μηδε*, have the further meaning of 1) *also not*; 2) *not even*, which is always their meaning in the middle of a proposition.

οὐδὲ ως, not even so. See *ως*.

421. **οὖν, therefore, then.** It gives to relatives (*ὅστις, οὖν, &c.*) the force of the Lat. *cunque, (ever, soever)*.

once) for *ποτέ—ποτέ, sometimes—sometimes*, they are accented *ποτί—ποτε*. (B.)

* When *μὴ ὅτι*, *μὴ ὅ—ως* begin the sentence, *ἕποθελη τίς* may be supplied; or they may be understood like the Latin *ne dicam*, and are thus stronger than the preceding expressions, but both in a *negative sense*.

* *οὖν* is often used to *resume* a speech that has been interrupted by a parenthesis (=I say.)

1) *οὐκοῦν*, properly an interrogative of inference, as *οὐκοῦν εἴηθες τοῦτο*; ‘is not *this*, then, *foolish?*’ But generally the interrogative force, and with it the negation vanishes, and *οὐκοῦν* is to be translated simply by ‘*therefore*,’ and begins a clause.^a

2) *οὐκοῦν* is a strengthened negative; *not in the least*.—In the meaning ‘*therefore not*,’ without a question, it is better written *οὐκ οὖν*.

422. *οὐπώ*, *never yet*.

οὐδέποτε, *never*, is used of both *past* and *future* time; *οὐδεπώποτε*, only of *past* time. (See *πώ*.)

II.

423. **πέρι* (enclit.), *quite*: used nearly like *γέ*, to strengthen a preceding word. It is frequently appended to *relatives*, and adverbs of *time*, *cause*, and *condition*. Thus *ῶσπερ* properly means ‘*exactly as*.’

It is derived, probably, from *πέρι*, in the sense of ‘*very*.’

424. *πὴ μέν—πὴ δέ* (not *πὴ μέν—πὴ δέ*, Hermann), *partly—partly*.

425. *πλήν*, *except*: as *conjunction*, or *preposition* with *gen.*: *πλὴν εἰ*, *except if*.

426. *πολλάκις*, *often*, after *εἰ*, *ἐάν*, *μή*, has sometimes the meaning of (*forte*) *perhaps*, *perchance*,

427. **ποτέ* (enclit.), *at any time*. With interrogatives it expresses surprise: *τίς ποτέ*; *who in the world?*

428. **πού* (enclit.), *somewhere*; 2) *perchance, perhaps*; 3) *I imagine*, used in conversation when any thing is assumed in a half-questioning way, that the speaker may build something on the *assent* of the person appealed to.

429. *πρός σε θεῶν*, *I adjure you by the gods* (*ἰκετεύω* is generally omitted in this form of adjuration).

^a *οὐκοῦν*, extra interrogacionem, acerbam interdum habet ironiam (*Bremi*, Dem. p. 238.)

430. *πρὸ τοῦ*^a (better *προτοῦ*), *before this or that time* (= *πρὸ τούτον* or *ἐκείνον τοῦ χρόνον*).^b

431. **πώ* (enclit.), { *till now, hitherto* : but they are **πώποτε*, } never joined to affirmative propositions in this sense.

οὐπω, μήπω,^c *never yet, not yet.* *πώποτε* is seldom annexed to the simple *οὐ*, *μή*, but to *οὐδέ*, *μηδέ*. The form without *πώ* (*οὐδέποτε, never*) is commonly employed only *generally* or with respect to the *future*. Both *πώ* and *πώποτε* may be separated from the negative particle by other words between.

These particles are also used with *relatives*, *interrogatives*, and *participles* used as equivalent to relative sentences. With these words there is no *negative* expressed, but the *notion* of a negative lies at the bottom of them all.
τίς πώ;—*ὅσα πώποτε ἥλπίσαμεν, &c.*

432. *πώμαλα,*^d *properly, how so? how then? hence, by no means.*

T.

433. *τὰ μέν—τὰ δέ, partly—partly* (adverbially).

434. **τ' ἄρα* or *τ' ἄρι* (poetical), *ἄρα* strengthened by *τοί*.

435. **τέ* (*que*). See *καί*.

In the old language (as we find it in the Epic poets) *τέ* seems to *impart* to many pronouns

^a ἐν γὰρ τῷ πρὸ τοῦ οὐδεμίᾳ Βοῆθειά πω τοῖς Μεγαρεῦσιν οὐδαμόθεν ἀπῆλθεν. (Thuc. iv. 120.)

^b It answers exactly to our ‘before this,’ ‘before that.’

“Quando in serie orationis *præteritum tempus* memoratur, tunc de eo quod ante illud etiam fuerit formula *προτοῦ* non videtur adhiberi posse, nisi simul insit *relatio ad præsens tempus*; hoc est, nisi diserte simul significare quis velit, *nunc non amplius ita esse.*” (Buttm. ad *Alcib.* I. 14.)

^c Not to be confounded with Homer's *οὖπω, μήπω=οὖπως, μήπως, in no way, by no means.*

^d For *πῶς μάλα*; (B.) Others say for *πῶ μᾶλα*;—*πῶ* being a rather uncommon Doric form for *πόθεν*;

and particles the *connecting* power, which they afterwards retained in themselves without the particle.

Thus we find μέν τε, δέ τε, γάρ τε, &c., and even καί τε.

Especially the particle is found after all *relatives*, because these in the old language were merely forms of the *pronoun demonstrative*, which through this *τέ* obtained the connecting power (*and this*), and thus became the *relative (which)*. As soon, however, as these forms were exclusively allotted to the relative signification, the particle *τέ* was dropt as superfluous. Hence we often find in Homer *ὅς τε*, *ὅσον τε*, &c. for *ὅς*, *ὅσον*, and the like. The particles *ωστε*, *ἄτε*, and the expressions *οἴος τε*, *ἐφ' ᾧ τε* are remains of the ancient usage.

436. τῇ μέν—τῇ δέ, *in one place and another; here—there; in one respect—but in another.*

437. τί, *in some respect, in any respect, at all.* τι μήν; *why not?*

438. τὸ δέ often introduces a statement *opposed* to what has been said before, and may be translated by (*quum tamen*) *whereas, but however, or sometimes, but rather.* (See *Heindorf, Theæt.* 37.)

τὸ δέ with the *superlat.* often stand alone, with the omission of τοῦτό εστιν. τὸ δὲ μέγιστον πάντα ταῦτα μόνος κατειργάσατο, *but the greatest thing is (this), that, &c.* (See δέ—.)

439. *τοί (enclit.), properly an old *dat.* for τῷ, meaning *therefore, certainly.* But these meanings have disappeared, and τοί has only a *strengthening* force: it

^c It is often added to $\pi\acute{a}v\nu$, $\sigma\xi\acute{e}\delta o\nu$, $\sigma\acute{u}\delta e\nu$.

⁶ τὸ δὲ οὐ δεῖ, ὡς, &c.—*quum tamen non oporteat.*

6 According to Hartung, *rot* has not a *strengthening* but a *restrictive meaning*, which, however, often comes to the same thing: e. g. *Ek-
si-va rot o' ãu*, *I would have killed you, and nothing else—I would assur-
edly have killed you.* Nagelsbach thinks it the old dat. of the pronoun
se (*rū*).

is frequently used with *personal pronouns*, and in *maxims, proverbs, &c.*

*τοίνυν, *therefore, then, now, so now.* It is also used when a person proceeds with an argument; *now, further, but now.* Besides this it is frequently used in *objections*, either in a continued narrative, or more commonly in replies: *why* or *why then.* [Very seldom as the first word of a clause. P.]

τοιγαρ (ergo), *therefore.*

τοιγάροι and τοιγαροῦν, *therefore, even therefore, and from no other cause, precisely for that reason.*

440. τοτὲ μέν—τοτὲ δέ,^b *at one time—at another.*

441. τούτεκα (*Epic.*), *on that account; therefore.*

442. τοῦτο μέν—τοῦτο δέ, *on the one hand—on the other.*

443. τῷ, *therefore.*

Ω.

444. ὡς (relat. adv.), *as (as if, so as); 2) of time, as, when; 3) with numerals, about; 4) it strengthens superlatives, especially of adverbs, and some positives.*

ὡς (prepos. = εἰς), *to, with acc.:* but only of *living things.*

ὡς (conjunc.), *that; 2) in order that, with subj., opt., or fut. indic.: 3) so that, with infin., more commonly ὡστε: 4) since; 5) quippe, for.*

ὡς ἔνι¹ (= ὡς ἔνεστι, *as it is possible*) is used with superlatives: ὡς ἔνι μάλιστα, *as far as it is any way possible.*

ὡς ἔπος εἰπεῖν, *so to say.*

ὡς συνελόντι (sc. λόγῳ) εἰπεῖν, *to be short; in a word*

[For which συνελόντι εἰπεῖν, and συνελόντι alone are found.]

^b See note on ὅτε.

¹ When prepositions are employed instead of the compounds of εἶναι or rather when, this verb being omitted, they stand alone as *adverbs* the accent is thrown back on the first syllable. See ἀνα.

$\tilde{\omega}\varsigma$ (with accent) = $o\tilde{\nu}\tau\omega\varsigma$, *thus*. It is common in the poets, especially the Ionians; but in prose is found only in $o\tilde{\nu}\delta'$ $\tilde{\omega}\varsigma$, $xai\tilde{\nu}$ $\tilde{\omega}\varsigma$.

Table of the less obvious meanings of Prepositions in Composition.

$\dot{\alpha}\mu\varphi\acute{\iota}$, *on both sides*.

$\dot{\alpha}\nu\tau\acute{\iota}$, *against*, marking *opposition*.

$\dot{\alpha}\nu\acute{\alpha}$,^k *up*; *back again*.

$\delta\acute{\alpha}$ (*dis*) marks *separation*; *taking apart* or *aside*.

$\dot{\epsilon}\nu$, often *into*.

$\kappa\alpha\tau\acute{\alpha}$,¹ *down*; it often implies *completion*, and hence, 2) *ruin*, *destruction* (answering in both to *per*).

$\mu\acute{\epsilon}\tau\acute{\alpha}$ (*trans*) marks *transposition*, *change*.

$\pi\alpha\varrho\acute{\alpha}$ sometimes signifies (like *præter*) *missing* or *doing amiss*. $\pi\alpha\varrho\beta\alpha\acute{\iota}\nu\epsilon\nu$, *to transgress*, &c.

^k With $\beta\acute{\alpha}\nu\epsilon\nu$, &c. $\dot{\alpha}\nu\acute{\alpha}$, *up*, and $\kappa\alpha\tau\acute{\alpha}$, *down*, mean respectively *into the interior*, and *down to the coast*.

¹ Hence $\kappa\alpha\tau\acute{\alpha}$ is sometimes equivalent to *up* in English: $\kappa\alpha\tau\acute{\iota}\phi\alpha\gamma\acute{\iota}\nu$, *to eat up*.

T A B L E
OR
DIFFERENCES OF IDIOM, ETC.

ENGLISH.	GREEK.
1. (§ 1.) He who does.	The (person) doing (<i>ὁ πράττων</i>).
2. (§ 2.) Socrates. <i>A woman.</i>	<i>The Socrates (often).</i> <i>A certain woman (γυνὴ τις).</i> [When a <i>particular</i> person is <i>meant</i> , though not <i>named</i> .]
3. (§ 3.) <i>My</i> slave. <i>Your slave, &c.</i>	<i>The my slave.</i> <i>The your slave.</i>
4. I have } a pain I am suffer- } in my ing from } head.	I am pained (<i>as to</i>) <i>the</i> head: <i>acc.</i> (<i>ἀλγῶ</i>).
5. He rejoiced (<i>or, was vexed</i>) <i>when the citizens were rich</i> (<i>or, that the citizens were rich</i>).	He rejoiced (<i>or, was vexed at (ἐπὶ) rich the citizens.</i>
6. My friend and my brother's.	<i>The my friend and the of the brother.</i>
7. (§ 4.) The wisdom of the geometer.	(<i>Very often</i>) The of the geometer wisdom— <i>or, the wisdom, the of the geometer.</i>

ENGLISH.	GREEK.
8. The beautiful head.	As in English; or, 'the head the beautiful.'
9. The son of Philip.	<i>The</i> of Philip (<i>son</i> , <i>viός</i> , understood).
Into Philip's country.	Into <i>the</i> of Philip (<i>country</i> , <i>χώραν</i> , understood).
10. The affairs of the state.	<i>The</i> (<i>neut. pl.</i>) of the state.
The people in the city.	<i>The</i> (<i>oi</i>) in the city.
Those with the king.	<i>The</i> (<i>oi</i>) with the king.
My <i>property</i> .	<i>τὰ ἔμα.</i>
11. (§ 5.) The men of old.	{ The <i>long-ago</i> (men)— <i>οἱ πάλαι</i> .
The men of <i>old times</i> .	
The men of <i>those days</i> .	The <i>then</i> (men).
The <i>intermediate</i> time.	The <i>between</i> time.
The <i>present</i> life.	The <i>now</i> life.
The <i>upper</i> jaw.	The <i>up</i> jaw (<i>ἡ ἀνω γνάθος</i>).
12. (§ 6.) The rhinoceros has a very hard hide.	The rhinoceros has <i>the</i> (= its) hide very hard.
They have strong claws.	They have <i>the</i> (= their) claws strong.
13. The beautiful; beauty (in the <i>abstract</i> .)	<i>τὸ καλόν.</i>
Beautiful things.	
Whatever things are beautiful.	{ <i>τὰ καλα.</i>
What is beautiful.	
14. Speaking.	The to-speak.
Of speaking.	Of the to-speak
By speaking, &c.	By the to-speak, &c.
15. Virtue. Gold. Eagles.	<i>τὸ λαλεῖν</i> : <i>τοῦ λαλεῖν</i> , &c.
	<i>The</i> virtue. <i>The</i> gold.
	<i>The</i> eagles (when the <i>class</i> is meant; or <i>eagles</i> generally).
16. To do kind offices. —confer benefits on. —treat well.	{ <i>εὖ ποιεῖν</i> with <i>acc.</i> of person.

ENGLISH.

GREEK.

7. To prosecute on a charge of murder.	To pursue of murder.
To be tried for murder.	To fly of murder.
18 (§ 7.) Some—others.	{ The indeed—but the. οἱ μέν—οἱ δε.
But (or and) he (or it).	ο δέ... at the head of a clause.
And he...	καὶ ὅς ...
19. (§ 8.) The other party.	οἱ ἔτεροι.
The rest of the country.	The other country.
20. The whole city; all the city.	πᾶσα ἡ πόλις.
Every city.	πᾶσα πόλις.
21. (§ 9.) With two others.	Himself the third (pron. last).
22. To perform this service.	ὑπηρετεῖν τοῦτο (pers. for whom in dat.)
To perform many services.	πολλὰ ὑπηρετεῖν.
23. His own } things.	The things of himself (τὰ εἰαυτῶν.)
One's own }	
25. (§ 10.) What comes from the gods.	The (neut. pl.) of the gods
The greater part of...	ὁ πολὺς } in agreement
Half of...	ὁ ημίσυς } with the noun governed by 'of.'
26. (§ 11.) In my time. In my father's time.	ἐπ' ἐμοῦ. ἐπὶ τοῦ πατρός.
In my power.	ἐπ' ἐμοί.
27. (§ 12.) To be so.	To have (themselves) so (οὗτως ἔχειν).
To be found, } brought in, } of..&c.	To be taken or caught (ἀλῶναι with gen.)
guilty	
28. (§ 13.) Not only—but also.	οὐχ ὅτι—ἀλλὰ καί. See note on 82.
To confer a great benefit on.	To benefit greatly (μέγα ἀφελεῖν).

ENGLISH.	GREEK.
To do a great injury to.	To hurt greatly (<i>μέγα βλάπτειν</i>).
29. (§ 14.) I should <i>like</i> to behold.	I would gladly behold (<i>ηδέως ἀν θεασαίμην</i> . ^m)
I should <i>like</i> extremely to behold.	<i>ηδιστ' ἀν θεασαίμην.</i>
I would <i>rather</i> behold A than B.	<i>ηδῖον ἀν θεασαίμην</i> A η B.
30. It is not <i>possible</i> .	It is not (<i>οὐκ ἔστιν</i>).
31. On the <i>plea</i> that I could then conquer	As so being-likely-to-conquer (<i>ώς οὗτος περιγενόμενος ἀν</i>).
Though I <i>should have</i> , &c.	<i>ἔχων ἀν.</i>
32. (§ 15.) When you <i>have done</i> , you <i>will</i> , &c.	When you <i>shall have done</i> (<i>ἄν</i> with <i>subj.</i> 90*).
33. (§ 16.) What I <i>please</i> .	<i>ἄ δοκεῖ (μοι)</i> . (If necessary, <i>ἄ δόξειεν, or, ἄ ἀν δόξῃ</i>).
34. (§ 17.) And you as much as any body. And you among the first.	Having begun from you (100). }
35. <i>Am slow to do it</i> (112).	Do it by <i>leisure</i> (<i>σχολῆ</i>).
36. CONDITIONAL PRO- POSITIONS (79).	
(1) If I have any thing, I will give it.	(1) If the <i>consequent</i> verb is in the <i>future</i> , the <i>conditional</i> verb is (generally) in the <i>subj.</i> with <i>ἔάν</i> . ⁿ

^m *θεᾶσθαι* is 'to behold' something that may be considered a *spectacle*. *ἴδεῖν* (*ἴδειν, δύεσθαι*) is simply *videre*, to *see*. Hence *ἴδομι* shou'd be used in the phrase 'I should like to see,' when the notion of a *spectacle* is quite out of place.

ⁿ Both verbs may be in the *future indicative* (the conditional verb

ENGLISH.

GREEK.

If it has thundered, it has also lightened. If the *consequent* verb is in any tense of the *ind.* but the future, or in the imperative, put the conditional verb in the *indic.* with *εἰ*.

2) If you *should* do so,
 I *should* laugh.
If you *were to do* so,
 I *should* laugh.
If you *would do* so,
 you *would* oblige
 me.

} 2) When both verbs have '*should*,' '*would*,' or the first '*were to*,' the second '*should*' or '*would*,' both are to be in the *optative*; the *consequent* verb with *ἄν*.

3) If I *had* any thing, I *would* give it.
If I *had had* any thing I *would have* given it.

} 3) When the *consequent* verb has '*would*,' but the *conditional* verb not, both verbs are in a *past tense of the indicative*; the *conditional* verb with *εἰ*, the *consequent* verb with *ἄν*.

37. (*That*) they *would* fetch.
(*That he, &c.*) *would* be able.
They *would* have died.
I *should* have died.

} *εἰργεῖν* *ἄν*.
δινηθῆναι *ἄν*. } § 14.

} Aor. with *ἄν* ° (*imperf.* or *pluperf.* if necessary).

38. (§ 20.) We *should* (or *ought to*) set about the work.

The work is *to-be-set-about* (verbal in *τέος*).

with *εἰ*). The condition is then expressed in a more positive way, as a contemplated event: a construction which is often adopted when the condition expresses an event *hoped for* or *fearred* (R.); as, *εἴ τι πελσούτας Μήδοι εἰς Πέρσας τὸ δεινὸν ἥξει*.

° As in the *consequence* of the fourth form of conditional propositions. 81. d.

ENGLISH.	GREEK.
The work <i>should be set-about</i> .	
We <i>must set-about</i> the work.	
The work <i>must</i> be set about.	
39. (§ 21.) I should have died <i>but for</i> the dog.	It is <i>to-be-set-about</i> (<i>neut. of verbal</i> in $\tau\acute{e}os$) the work. ^p
40. The <i>all but</i> present war.	I should have died, <i>if not through</i> the dog ($\epsilon\acute{i}$ $\mu\eta\delta\acute{a}$, with <i>acc.</i>)
41. (§ 22.) Having had his government taken away.	The <i>as-much-as not</i> ($\circ\sigma\sigma\circ$ $o\acute{v}$) present war.
Having been entrusted <i>with</i> the arbitration.	Having been taken away <i>his government</i> .
Having had his eyes knocked out.	Having been entrusted <i>the arbitration</i> .
42. To conquer him <i>in</i> the battle of Marathon.	Having been knocked out <i>his eyes</i> .
43. To flow with a full (<i>or</i> strong stream).	To conquer him the battle at ($\epsilon\acute{v}$) Marathon.
To flow <i>with</i> milk.	To flow much ($\pi\acute{o}\lambda\nu\acute{s}$ <i>adj.</i>)
44. (§ 24.) Till late in the day.	To flow milk.
45. Willingly at least.	Till <i>far-on</i> ($\pi\acute{o}\dot{\gamma}\acute{\rho}\acute{\omega}$) of the day.
Willingly.	
46. So to say.	
To speak generally.	
47. Sensible persons.	
48. To drink <i>some</i> wine. (Not) to drink any wine.	

P The '*work*' is to be in the case governed by the verb from which the verbal is derived.

ENGLISH.

GREEK.

49. My property, *wretched man that I am!* My (property) of (me) *the wretched!*
[τὰ ἐμὰ τοῦ κακοδαιμονος.]

50. What misery! The misery (in the *gen.*)

51. (§ 25.) Who *in the world..?* Who ever? (*τίς ποτε;*)

52. To be nearly related to. To be near to a person (*in respect*) of family.

53. (§ 26.) You shall not do it *with impunity*. You shall not do it *rejoicing* (*χαιρών*).

54. I would not have done it *at all* (132). I would not have done it *the beginning* (*ἀρχήν* or *τὴν ἀρχήν*).

55. (§ 28.) It is *the part of a wise man.* It is of a wise man.

56. It is not a thing *that everybody can do.* It is not every man's (*πάντος*).

It is not every one that can do this.

57. To be one's own master. *ἐαυτοῦ εἶναι.*

58. (§ 29.) More powerful *than ever.* More powerful *himself^a than himself* (*αὐτὸς αὐτοῦ*).

59. Afflictions *too great for tears.* Afflictions greater than *in-proportion-to* (*ἢ κατὰ*) tears.

Of superhuman size. Greater than *according-to man* (*ἢ κατὶ ἀνθρώπον*).

More than could have been expected from the small number of the killed. More than *in-proportion-to the dead* (*ἢ κατὰ τοὺς νεκρούς*).

60. *Too young to know, &c.* Younger than so as to know (*ἢ ὥστε*).

^a Of course, 'themselves than themselves,' when more than one are spoken of.

ENGLISH.	GREEK.
61. (§ 30.) With more haste than prudence.	
Hastily rather than prudently.	More-hastily than more-prudently.
More hastily than prudently.	
62. The greatest { possible. As great as { ble. " " as he could, As many as he possibly could.	ώς or ὅτι with superlat.
63. If any other man can do it, you can. If any man is temperate, it is you.	As many as he could most (ὅσονς ἡδύτατο πλείστονς). You, if any other man (<i>εἴ τις καὶ ἄλλος</i>), can do it. You, if any other man, are temperate.
64. I have injured you more than any other individual has.	I one man have injured you the most (πλεῖστα εἰς ἀνήρ σε ἔβλαψα).
65. (§ 31.) To charge a man with a crime	To charge (έγκαλεῖν) a crime to a man.
66. (§ 35.) If it is agreeable to you. If you are willing.	If it is to you wishing it (εἴ σοι βουλομένῳ ἐστί).
67. And that too . . .	καὶ ταῦτα.
68. For the present at least. As far as <i>they</i> are concerned.	rό γε νῦν εἶναι. τὸ ἐπὶ τούτοις εἶναι.
69. (§ 36.) I offer myself to be interrogated.	I offer myself to interrogate.
70. (§ 37.) It was done that robbers might not commit depredations, &c.	It was done τοῦ μὴ ληστὰς κακονοργεῖν, &c.
71. Nothing was done because he was not here.	Nothing was done διὰ τὸ οὐκεῖνος μὴ παρεῖνας.

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GREEK.

72. He said that *he* was in a hurry. He said to be in a hurry (*pron.* omitted).

73. (§ 40.) He is *evidently* hurt. He is evident ($\delta\eta\lambdaος$) being hurt.

I am conscious of thinking so. I am conscious ($\sigma\nu\nuoiδα$) to myself *thinking so* (nom. or dat.).

I am conscious that I think so.

74. I know —remember —rejoice —am aware } that I have done it. I know —remember —rejoice —am aware } having done it (*part.*)

I am ashamed } of having done it. I am ashamed having done it.

I repent } done it. It repenteth to-me having done it.

Know that you will be punished. Know about-to give punishment.

I perceived that *he thought, &c.* I perceived him thinking, &c.

He will not cease *to do it.* He will not cease *doing it* (*part.*)

75. He knew that the son he had begotten was mortal. He knew having begotten a mortal son.

76. (§ 41.) I did it *unconsciously.* I was concealed-from ($\varepsilon\lambdaαθοντος$) myself, doing it (*nom.*)

I did it *unknown to myself.* I was concealed ($\varepsilon\lambdaαθοντος$) doing it.

I did it *without being seen, or discovered; secretly.* (or) I did it *being unobserved* ($\lambdaαθώντος$).

77 I arrived *first* (or *before them*). I having arrived *anticipated* them ($\xi\varphi\thetaην, \text{ or } \xi\varphi\thetaην αὐτούς$).

You cannot do it *too soon.* Doing it you will not anticipate ($o\bar{n}k \ddot{\alpha}v \varphi\theta\acute{a}\nuoīs$).

ENGLISH.	GREEK.
Will you not do it <i>directly</i> ?	οὐκ ἀν φθάνοις ποιῶν;
78. He held his tongue, <i>as supposing</i> that all knew.	He held his tongue, as (ώς) all men knowing it (<i>acc.</i> or <i>gen.</i>)
79. (§ 43.) You act strangely <i>in giving</i> us, &c.	You do a strange thing <i>who</i> give us, &c.
80. They pronounced her happy, &c. <i>in having</i> such children.	They pronounced her happy, &c. <i>what children she had.</i> (258. b).
They have arms <i>to defend</i> themselves with.	They have arms <i>with which they will defend</i> themselves.
81. First of all (259).	First among the (ἐν τοῖς πρῶτος—πρώτη, πρῶτοι, &c.)
82. (§ 44.) From <i>some</i> of the cities.	From the cities <i>there is which.</i> [‘which’ in same case as ‘cities.’]
<i>Somewhere.</i>	There is where.
<i>Sometimes.</i>	There is when.
83. I feel thankful to you <i>for coming</i> .	I know you gratitude, <i>for what</i> (ἀνθ' οὗ) you came.
85. They destroyed <i>every</i> thing of value.	They destroyed <i>if</i> there was <i>anything</i> of value (εἴ τι, &c.)
85. (§ 45.) Such a man as you.	οὗτος σὺν ἀνήρι.
(Of) such a man as you are.	οὗτον σοῦ ἀνδρός, &c.
For men like us...	τοῖς οἷοις (or οἵοις περ) ἡμῖν.
To make <i>astonishing progress</i> .	To advance θαυμαστοῖς σούς.
<i>Surprisingly</i> miserable.	θαυμασίως οὐς ἄθλιος.

ENGLISH.

86. (§ 46.) There was nobody whom he did not answer.
He answered everybody.

87. Especially.
As fast as they could.

88. (§ 47.) I am able.
It is possible.
Are adapted for cutting.
Am of a character to . . .

89. Eighteen.

90. Far from it.
Am } to be.
Is } to be.

91. (§ 48.) Be sure to be . . .
Take care to do it.

92. (§ 49.) I fear that I shall.
I fear that I shall not.

93. What prevents us from . . .?
To prevent them from coming.

94. (§ 50.) I had a narrow escape from death.
I had a narrow escape

95. (§ 51.) Immediately on his arrival.

GREEK.

Nobody whom he did not answer.
['nobody' under the government of 'answered': ὅστις, who.]

Both otherwise and also (ἄλλως τε καὶ).
As they had speed.
οἴός τέ εἰμι.
οἴόν τέ ἔσται.

Are such as to cut.
Am such as to . . .

Twenty wanting two (283. d).
πολλοῦ δεῖν.

μελλω } γενέσθαι (when 'am
μελλει' } to be = 'am intended to be.'
That (ὅπως) you shall be
['see' understood.]
Take care how (ὅπως) you shall do it.
I fear μὴ . . . (subj. or fut. indic.)
" μὴ οὐ . . .
τί ἐμποδῶν μὴ οὐχὶ . . . ; with infin.
To prevent them μὴ ἐλθεῖν.

I came παρὰ μικρόν to die.
I escaped by a little (παρ ὀλίγον).
Immediately having arrived (εὐθὺς ἤκοντα).

ENGLISH.	GREEK.
As soon as we are born.	Immediately being born (εὐθὺς γενόμενοι).
From our very birth.	
96. (§ 52.) <i>What possesses you to do this?</i>	Having suffered what, do you do this? (<i>τί παθών;</i>)
<i>What induces you to do this?</i>	Having learnt what, do you do this? (<i>τί μαθών;</i>)
97. (319.) To be wholly wrapt up in this?	πρὸς τούτῳ ὅλος εἶναι.
98. { To be consistent with.	
(1) { " " like.	
" " characteristic of.	
(2) To be on a man's side.	
{ To make for a man.	
(3) { " be for a man's interest.	
" good for a man.	εἶναι πρὸς τινος.
99. By what conduct.	Doing what.
With what view.	Wishing what.
100. (§ 57.) He <i>went</i> and gave (when used contemptuously or indignantly).	He φέρων gave.

QUESTIONS ON THE SYNTAX.

OBS. Words in **SMALL CAPITALS** are to be translated into Greek.

§ 1.—1. What is the difference between the *imperf.* and the *aor.*? [The Aorist is used of *momentary* and *single* actions : the Imperfect of *continued* and *repeated* ones.] 2. What English tense does the *aor.* most nearly answer to? [Our *perfect indefinite* (the perf. formed by *inflection*).] 3. Is the *aor.* ever used for the *perf.*? [Yes,* when the connection of the past with the present is obvious from the context.] 4. Where is a governed *gen.* often placed? [Between an article and its noun.] 5. How do you render *οι πράττοντες*? [*Those who do.*] 6. To what is the *artic.* with a *participle* equivalent? [To a personal or demonstrative pronoun with a relative sentence.]

§ 2.—7. Do proper names ever take the *artic.*? [Yes.] 8. When? [When they are the names of persons *well known*.] 9. When is a proper name generally *without* the *art.*? [When it is followed by a *description* which has the article.] 10. Is there an *indef. art.* in Greek? [No.] 11. By what pron. may 'a' sometimes be translated? [By *τις*.] 12. When? [When we might substitute 'a *certain*' for 'a'.] 13. Which generally *has* the *art.*, the *subject* or the *predicate* (i. e. the *nom.* *before* or the *nom.* *after* the *verb*)? [The *subject*.]

§ 3.—14. YOUR SLAVE. [*ό σὸς δοῦλος.*] 15. Is the *art.* ever equivalent to a possessive pron.? [Yes, when it is quite obvious *whose* the thing in question is.] 16. When must the pronouns be used? [Whenever there is any opposition (as, when *mine* is opposed to *yours* or any other person's).] 17. When an *adj.* *without the article* stands *before* the *art.* of the substantive, *from what* does it distinguish that substantive? [*From itself* under other circumstances.] 18. MY FATHER AND MY FRIEND'S. [*έμοὶς πατήρ, καὶ οἱ τοῦ φίλον.*]

* And even for the pluperfect.

§ 4.—19. THE SON OF PHILIP. [οὐ Φιλίππου: *vios*, son, understood.] 20. INTO PHILIP'S COUNTRY. [εἰς τὴν Φιλίππου χώραν, *country*, understood.] 21. How does it happen that the article often stands alone? [In consequence of the omission of a noun or participle.]

§ 5.—22. What is often equivalent to an adjective? [An adverb with the article.] 23. THE MEN OF OLD. [*oi πάλαι*, the long ago men.]

§ 6.—24. How did the Greeks express 'she has a very beautiful head?' [She has *the* head very beautiful.] 25. Distinguish between τὸ καλόν and τὰ καλά. [τὸ καλόν, is: 'the beautiful,' 'the honorable,' in the abstract; *beauty*. τὰ καλά, are: *beautiful* (or *honorable*) *things*; whatever *things* are *beautiful*; what is *beautiful*; or simply, *beautiful things*.] 26. How is the first pers. pl. of the *subj.* often used? [In exhortations.] 27. What is 'not' in an exhortation of this kind? [*μή*.] 28. How may the *infin.* become (virtually) a declinable substantive? [By being used with the article.] 29. Do *abstract nouns* and *names of materials* generally take the *art.*? [Yes.] 30. When does a noun (whether *sing.* or *plur.*) always take the *art.*? [When a *whole class*, or *any individual* of that class, is meant.]

§ 7.—31. οἱ μέν—οἱ δέ: *οἱ μέν—οἱ δέ*. [(*this—that; the one—the other*) (*these—those; some—others*.)] 32. How does οἱ δέ stand once in a narrative? [For *but* or *and he or it*: the article being here a *pronoun*.] 33. How καὶ ὅς? [For 'and he:' but only when the reference is to a *person*.] 34. When is αὐτός *self*? [*αὐτός* is '*self*', when it stands in the *nom.* without a substantive, or in *any case with one*.] 35. When is it *him, her, it, &c.*? [*αὐτός* is *him, her, it, &c.* in an oblique case without a substantive.] 36. When is αὐτός *same*? [*οἱ αὐτός* is '*the same*'.] 37. Does αὐτός standing alone in an oblique case, ever mean *self*? [Yes, when it is the *first word* of the sentence.]

§ 8.—38. Does a noun with οὐτός, οὔδε, ἐκεῖνος, take the *art.* or not? [Yes.] 39. Where does the *pron.* stand? [Either before the article, or after the noun.] 40. What does πᾶς in the *sing.* mean without the *art.*? ['each,' 'every.']—what with the *art.*? ['the whole.' 'all.']}

§ 9.—41. In the reflexive pronouns (ἐμαυτοῦ, &c.) is the αὐτός emphatic? [No.] 42. How must *thyself* (in *acc.*) be trans-

ated when it is emphatic? [*αὐτός* must precede the pronoun, *αὐτὸν σέ*, &c.] 43. How do you translate 'own' when it is emphatic? [By the genitive of the reflexive pronouns *ἐμαυτοῦ*, *σεαυτοῦ*, *ἴαυτοῦ*.]—how *his*, *theirs*, &c.? [By the gen. of *αὐτός*.] 44. Does *ἴαυτοῦ* ever stand in a dependent sentence for the *nom.* of the principal one? [Yes.] 45. What pronouns are often used instead of a case of *ἴαυτοῦ*, to express, in a dependent clause, the subject of the principal sentence? [The simple *αὐτόν*, or *ξ*, (*οὗ*, *οὗ*,—*σφεῖς*, *σφᾶς*, &c.)] 46. Is *οὗ* ever *simply reflexive* in Attic prose? [No.*] 47. To what Attic prose-writer are the forms, *οὗ*, *ξ* confined? [To Plato.]

§ 10.—48. How is the *neut. plur.* of an adjective, standing without a noun, generally translated into English? [By the singular.] 49. How is the *neut. art.* with a *gen. case*, used? [To denote any thing that *relates to*, or *proceeds from*, the thing in question.] 50. How are *neut.* adjectives often used? [Adverbially.] 51. When is the *neut. singular* generally used *adverbially*? [When the adj. is of the *comparative* degree.] 52. When the *neut. plur.*? [When the adjective is of the *superlative* degree.] 53. Does a predicative adjective ever *not agree* in gender with the substantive it refers to? [Yes; when the assertion is made of a class or general notion; not of a particular thing.] 54. In what gender do *πολύς* (*πλέων*, *πλεῖστος*) and *ῆμισνς* stand, when followed by a *gen.*? [In the gender of the *gen.* that follows them.]

§ 11.—55. In what number does the verb generally stand, when the nom. is a *neut. plur.*? [In the *singular*.] 56. What exception is there? [When *persons* or *living creatures* are spoken of.] 57. Mention some predicates with which the *copula* is very often omitted?

(*ἄξιος* and *χαλεπόν*, *θέμις*, *ῳρά*, *φροῦρος*, *ἀράγκη*,
ὅρδιον, and *δυνατός* (with its opposite word), and *ἴστοιμος*.)

§ 12.—58. Do the moods of the *aor.* refer to *past time*? [No.] 59. How do the moods of the *aor.* differ from the moods of the *present*? [The moods of the aorist express *momentary* actions]

* That is, *οὗ*, *ξ*, &c. is not used by prose-writers in a principal sentence, to express the subject of such sentence: its place is in a dependent or accessory clause, to express the subject of the principal clause.

those of the present, *continued* ones.] 60. Does the *part.* of the *aor.* refer to *past* time? [Yes.] 61. Are the moods of the *aor.* rendered by the *pres.* in English? [Yes.] 62. When $\mu\bar{\eta}$ *forbids*, what moods does it take? [$\mu\bar{\eta}$ when it *forbids*, takes the imperative of the present, the subjunctive of the aorist.] 63. What is the difference between $\mu\bar{\eta}$ with *imperat. pres.* and $\mu\bar{\eta}$ with the *subj. aor.*? [With the *subj. aor.* a *definite single act* is forbidden; with *imper. pres.* a *course of action*. The *imperat.*, therefore, often forbids a man to do *what he has already begun*.] 64. Of what tense is the *optative* the regular attendant? [*The optative is the regular attendant of the historical tenses.**] 65. What mood is the *subj.* after a *pres.* or *fut.* turned into, when instead of the *pres.* or *fut.* an *historical tense* is used? [*The optative.*] 66. When do the particles and pronouns, which go with the *indicative* in *direct* narration, take the *optative*? [*The particles and pronouns which go with the indicative in direct, take the optative in oblique narration.†*]

§ 13.—67. How is an assertion modified by the use of $\ddot{\alpha}\nu$, or in *Epic* poetry $\kappa\acute{e}$, $\kappa\acute{e}\nu$. [$\ddot{\alpha}\nu$ gives an expression of *contingency* and *mere possibility* to the assertion.] 68. What is the principal use of $\ddot{\alpha}\nu$? [*The principal use of $\ddot{\alpha}\nu$ is in the conclusion of a hypothetical sentence.*] 69. When $\ddot{\alpha}\nu$ stands in a sentence which is not *hypothetical*, to what does it often refer? [*To an implied condition.*] 70. What particles are formed by the addition of $\ddot{\alpha}\nu$ to εi , $\ddot{\sigma}\tau\varepsilon$, $\dot{\epsilon}\pi\varepsilon\delta\bar{\eta}$? [$\dot{\varepsilon}\ddot{\alpha}\nu$, $\ddot{\eta}\nu$, $\ddot{\alpha}\nu$, $-\ddot{\sigma}\tau\alpha\nu$, $\dot{\epsilon}\pi\varepsilon\delta\dot{\alpha}\nu$.] 71. How is $\ddot{\alpha}\nu=\varepsilon i$ $\ddot{\alpha}\nu$ distinguished from the simple $\ddot{\alpha}\nu$? [$\ddot{\alpha}\nu=\dot{\varepsilon}\ddot{\alpha}\nu$, εi $\ddot{\alpha}\nu$, *regularly* begins the sentence.] 72. What are the *two* meanings of εi ? [εi is ‘*if*:’ but like our ‘*if*’ it is often used for ‘*whether*.’]

HYPOTHETICAL PROPOSITIONS.

73. 1) How is *possibility* without any expression of *uncertainty*, expressed? [εi with *indic.* in both clauses.†]

* *Or:* ‘Historicum sequitur tempus modus optativus.’

† This is the *general* rule: but the *indicative* is frequently used in oblique narration.

† The consequent clause may have the *Imperative*.

74. 2) How is *uncertainty* with the prospect of *decision* expressed? [By *έάρ* with *subjunctive* in the conditional, and the *indic.* (generally the *future*) in the consequent clause.*]

75. 3) How is *uncertainty* expressed, when there is no such accessory notion (as the prospect of *decision*)? [By *εἰ* with the *optative* in the conditional clause, and *ἄν* with the optative in the consequent clause.]

76. 4) How is *impossibility*, or belief that the thing is *not so*, expressed? [*εἰ* with *imperfect* or *aorist indic.* in the conditional clause; *ἄν* with *imperf.* or *aorist indic.* in the consequent clause.]

77. When is the *imperfect* used in this form of proposition? [For *present time*, or when the time is quite *indefinite*.] 78. Can the *condition* refer to *past time*, the *consequence* to *present*? [Yes.]

79. Which clause has *ἄν*, the *conditional* or the *consequent* clause? [The consequent clause.]

§ 14.—80. To what is the *optat.* with *ἄν* equivalent? [The optative with *ἄν* is equivalent to our *may*, *might*, *would*, *should*, &c.] 81. By what may the *optat.* with *ἄν* often be translated? [The optative with *ἄν* is often translated by the *future*.] 82.

What force does *ἄν* give to the *infinit.* and *participle*? [The same force that it gives to the *optative*.] 83. To what then is an infinitive with *ἄν* nearly equivalent? [To an *infinitive future*.]

84. After what verbs is the future frequently so expressed? [After verbs of *hoping*, *thinking*, *trusting*, *praying*, *knowing*, *confessing*, &c., when a *condition* is *expressed* or *implied*.]

§ 15.—85. What mood do the compounds of *ἄν*,† and *relatives* with *ἄν* regularly take? [The *subjunctive*.] 86. What changes take place, if *any*, when these compounds or relatives with *ἄν* come into connection with *past time*, or stand in *oblique narration*? [They either remain unchanged, or the simple words—*ει*, *ὅτε*, *ἐπειδή*: *ὅς*, *ὅστις*, *ὅσος*, &c.—take their place with the *optative*.] 87. To what Latin tense does the *aor. subjunct.* answer, when it stands with the *compounds of ἄν*, or with *relatives* and *ἄν*? [To the Latin *future perfect*, *futurum exactum*.]

§ 16.—88. How is what *often happened*, in *past time*, expres-

* The consequent clause may have the *Imperative*.

† That is, *ἔάν*, *ὅταν*, *ἐπειδάν*, &c.

sed?* [By the *optative*.] 89. What mood and particles would be used to express this sort of *indefinite frequency* for *pres.* or *fut.* time? [The relatives with *ἄν* and compounds of *ἄν*.] 90. What force does *ἄν* thus give to *ὅς* and other relatives? [The force of our —ever, —soever.]

§ 17.—91. What mood is used in *doubting* questions? [The *subjunctive*.] 92. After what verbs is it sometimes thus used? [After *βούλειται*; *θέλειται*; *οὐκ ἔχω* or *οὐδα*, *ἀπορῶ*, *ἐρωτῶ*, *ζητῶ*.]

§ 18.—93. When conditional propositions depend on another verb, in what mood will the consequent clause stand? [In the *infinitive*.] 94. What will stand in a *dependent* consequent clause for *ποιήσω*? [*ποιήσειν*.]—for *ποιοῦμ^{άν}*, *ἐποίουν^{άν}*? [*ποιεῖν^{άν}*.]—for *ποιήσαιμ^{άν}*, *ἐποίησα^{άν}*? [*ποιῆσαι^{άν}*.]—for *πεποιήκοιμ^{άν}*, *ἐπεποιήκειν^{άν}*? [*πεποιηνέται^{άν}*.]

§ 19.—95. Does *οὐ* or *μή* deny independently and directly? [*οὐδέ*.] 96. When should *not* be translated by *μή*? [*Μή* is used in *prohibitions*; with *conditional* particles; and particles expressing *intention* or *purpose*.] 97. When do *ότε*, *όπότε*, take *μή*? [When 'when' implies a condition.] 98. Is *οὐ* or *μή* used after *ότι*, *ώς*, *ἐπεί*, *ἐπειδή*? [*οὐδέ*.] 99. Is *οὐ* or *μή* used (*generally*) to express the opinions of *another* person in oblique narration? [*οὐδέ*.] 100. How should you determine whether *οὐδείς*, *οὐδέ*, &c. are to be used, or *μηδείς*, *μηδέ*? [Wherever 'not' would be translated by *μή*, we must use not *οὐδείς*, *οὐδέ*, &c., but *μηδείς*, *μηδέ*, &c.] 101. How must the *positive* adverbs and pronouns generally be translated into Greek in *negative* propositions? [By the corresponding *negative* forms.†]

§ 20.—102. Are the verbals in *τέος* *act.* or *pass.*? [*Passive*.] 103. What case of the *agent* do they govern? [The *dative*.] 104. What case of the *object*? [The same case as the verbs from which they come.] 105. To what are these verbals in *τέος* equivalent, when they stand in the *neut.* with the *agent*, in the

* Hermann properly observes, that the *optat.* does not itself *express* the repetition of the *act.*, but only carries with it the notion of *indefiniteness*, the repetition being marked by the *other verb*, e. g. either a *frequentative* verb, or the *imperf.* or *pluperf.* tense (which both express *duration*), or by an *aorist* with *πολλάκις*, &c.

† Thus for *either—or*; *anywhere, at any time, any thing*, we must use *neither—nor*; *nowhere*; *never*; *nothing*, &c. Rule 110, as a general assertion, is absurd.

dat., omitted? [To the participle in *dus* used in the same way.]

106. When may they be used in *agreement* with the object? [When formed from transitive verbs.]

107. Express "you should cultivate virtue," in two ways, with ἀσκητέος and ἀρετή. [ἀσκητέον ἔστι σοι τὴν ἀρετήν, or ἀσκητέα ἔστι σοι ἡ ἀρετή.]

108. What peculiarities are there in Attic Greek with respect to the use of these verbals? [The *neut. plur.* is used as well as the *neut. sing.* The *agent* is sometimes put in the accus. as well as the object.]

109. Render πειστέον ἔστιν αὐτῷ, and πειστέον ἔστιν αὐτόν. [πειστέον ἔστιν αὐτόν, we must persuade him. πειστέον ἔστιν αὐτῷ, we must obey him.]

§ 21.—110. What verbs govern two accusatives? [Verbs of *taking away from, teaching, concealing, asking, putting on or off,* take two accusatives.]

§ 22.—111. What case does the *acc.* after the *active* verb become, when the *act.* verb is turned into the *passive*? [The *nom.*]

112. When the *act.* verb governs two *accusatives*, may either of them (and if so, which?) remain after the *pass.* verb? [The *acc.* of the *person* becomes the *nom.*; that of the *thing* continues to be the object of the *passive* verb, as in Latin.]

113. May the *dat.* of the *act.* become the *nom.* of the *passive*? [Yes; sometimes.]

114. Will the *acc.* after the *act.* then remain as the *acc.* after the *passive*? [Yes.]

115. Render (ἔγω) πεπίστευμαι τοῦτο. [I am entrusted *with* this: or, I have had this entrusted to me.]

116. Do *intrans.* verbs ever take an *acc.*? and, if so, when? [Intransitive verbs take an *acc.* of a noun of *kindred meaning*; and sometimes of one that *restricts* the general notion of the verb to a particular instance.]

§ 23.—117. Does the *acc.* ever follow an *adj.*? [Yes.]

118. What *prepos.* might be *supposed* omitted? [*κατά*, as to.]

119. What *acc.* is sometimes found with verbs that do not properly govern the *acc.*? [The *accus.* of the *neut. pronoun.*]

120. How is the *duration of time* expressed? [By the *accusative*.]

121. How is the *distance* of one place from another expressed? [By the *accusative*.]

§ 24.—122. What case do *partitives*, &c. govern? [Partitives, numerals, superlatives, &c. govern the *genitive*.]

123. What case do adverbs of *time* and *place* govern? [The *genitive*.]

124. What case expresses the *material* out of which a thing is made

and such other *properties, circumstances, &c.* as we should express by 'of'? [The genitive.] 125. Can 'once a day' be translated literally? [No: it must be, 'once *the day*.'] 126. How does the *gen.* stand after *possessive* pronouns? [In a kind of apposition to the personal pronoun implied.] 127. How does the *gen.* stand *alone*, or after *interjections*? [The *gen.* is used alone, or after interjections, as an *exclamation*.]

§ 25.—128. What case do verbal adjectives, in *ικος, &c.*, with a *trans.* meaning govern? [The genitive.] 129. What case do verbs relating to *plenty, want, value, &c.*, govern? [The genitive.] 130. What case do verbs relating to the *senses* govern? [The genitive.] 131. What exception is there? [Verbs that denote *sight*, which take the acc.] 132. By what *prepos.*, understood, might the *gen.* sometimes be supposed governed? [By *ἐνεκα, on account of*.] 133. After what verbs does the *gen.* frequently stand in this way? [After words compounded with a *privative*.]

§ 26.—134. Mention two large classes of verbs that govern the *gen.* [Most verbs that express such notions as *freeing from, keeping off from, ceasing from, deviating or departing from, &c.* govern the *gen.* Most verbs that express *remembering or forgetting; curing for or despising; sparing; aiming at or desiring; ruling over or excelling; accusing of or condemning, &c.* govern the *genitive*; but not without many exceptions.]

§ 27.—135. What case does *καταγγέλσων* (*condemn*) take of the *charge* or *punishment*? and what case of the *person*? [*καταγγέλσων* has *accus.* of the *charge* or *punishment*; *gen.* of *person*.] 136. May we say, *τοῦτο κατηγορεῖται αὐτῷ*, *this is laid to his charge?* [Yes.]

§ 28.—137. In what case does the *price* or *value* stand? [The *price* or *value* is put in the *genitive*.] 138. In what case is the thing *for which* we exchange another, put? [The thing *for which* we exchange another is put in the *genitive*.] 139. What case of a noun of *time* answers to *when*? and what to *since* or *within* what time? [The *gen.*] 140. In what case is the part *by which* a person is *led, got hold of, &c.*, put? [The *gen.* expresses the part *by which* a person *leads, takes, or gets hold of any thing*.]

§ 29.—141. In what case is the thing *with which another is compared*, put when '*than*', is omitted? [In the *genitive*.] 142. How is 'greater than ever' expressed? [By using *αὐτός* before

the gen. of the reflexive pronoun.] 143. How is ‘*too great*’ expressed? [*Too great*, &c. is expressed by the comparative with η κατά before a substantive; η ωστε before a verb in the *infinitive*.]

144. STILL GREATER: MUCH GREATER? [$\epsilon\tau\iota\mu\epsilon\zeta\omega\tau$: πολλῷ μείζων.]

§ 30.—145. How are two comparatives, joined together by η , to be translated? [By *more than*, or *rather than*, with the *positive*.] 146. By what words are superlatives strengthened? [By ὡς, ὅτι, ὅπως, η , &c.] 147. What force have $\epsilon\iota\tau\iota\zeta\kappa\alpha\iota\alpha\ll\lambda\iota\sigma$, *si quis alius*, and $\epsilon\iota\zeta\alpha\iota\eta\zeta$, *unus omnium maxime*? [The force of superlatives.] 148. What case do περιττός, and adjectives in -πλάστιος, govern? [The genitive.]

§ 31.—149. What does the *dat.* express? [The person *to* or *for* whom a thing is done.] 150. What words does it follow? [Words that express *union* or *coming together*, and those that express *likeness* or *identity*.] 151. In what case is the *instrument*, &c. put? [The *instrument*, the *manner*, and the *cause*, are put in the *dative*.] 152. In what case is the *definite time-when* put? [In the *dative*.] 153. Does the *dat.* ever express the *agent*? [Yes.] 154. After what words is this most common? [After the *perfect pass.* and *verbals* in τέος, τός.] 155. What case do verbs of *reproaching* take, besides a *dat.* of the *person*? [Verbs of *reproaching*, &c. take *acc.* of the *thing*, as well as *dat.* of *person*, especially when it is a *neut. pronoun*.]

§ 32.—156. What does the *middle* voice denote? [That the agent does the action *upon himself*; or *for his own advantage*; or that he *gets it done* for his own advantage.] 157. What are the tenses that have the *middle* meaning when the verb has it at all? [*Pres.*, *imperf.*, *perf.*, and *pluperf.* of the *passive form*; and the *futures* and *aorists mid.*] 158. Has the *aor. 1.* of the *pass. form* ever a *mid.* meaning? [Yes.]

§ 33.—159. What verbs of the *middle form* must be considered simply as *deponents*? [Middle forms, of which there is *no active*.] 160. Mention some *aor. 1. pass.* with *mid.* meaning. [κατευλίθην (*i*). ἀπηλλάγην, ἐπεραιώθην, ἐφοβήθην, ἐκοιμήθην, ἤσκήθην.] 161. Mention some *fut. 1. mid.* with *pass.* meaning. [ἀργελήσεμαι, δμολογήσουμαι, φυλάξουμαι, θρέψομαι.] 162. How is ‘*by*’ to express the *agent* after the *pass. verb*, translated? [By η πό with *gen.*; also by παρά and πρός with *gen.*]

§ 34.—163. What signification does the *perf.* 2. (commonly called *perf. mid.*) prefer? [The *intrans.* signif.] 164. Has it ever the *pure reflexive* meaning of the middle? [No.]

§ 35.—165. What does the *fut.* 3. express? [A *future action continuing in its effects.*] 166. What notions does it express *besides* that of a *future action continuing in its effects?* [The *speedy completion* of an action, or the *certainty of its completion.*] 167. What verbs have the *fut.* 3. for their regular future? [Those perfects that are equivalent to a *present* with a new meaning: e. g. μέμνημαι, κέκτημαι.] 168. What answers to the *fut.* 3. in the *active voice*? [ἔσομαι with *perf. participle.*] 169. What is generally preferred to the *opt.* and *subj.* of the *perf.*; [The *perf. part.* with εἴην or ω̄.] 170. In what verbs is the *imperat. perf.* principally used? [In those verbs whose perfects have the meaning of a *present*: μέμνησο, &c.] 171. What does the 3 *pers. imperat.* of the *perf. pass.* express? [It is a strong expression for *let it be done*, &c.] 172. How is a *wish* expressed in Greek? [*εἰθε* with the *optative*—the *optative alone*—or ὡφελορ, * εσ, ε, *alone*, or with εἴθε, εἰ γάρ or ω̄ς, and followed by the *infinitive.*] 173. What *mood* and *tense* are used with εἴθε, if the wish *has not been*, and now *cannot be, realized?* [The *indic.* of *aorist* or *imperf.*, according as the time to which the wish refers is *past* or *present.*]

§ 36.—174. Mention a use of the *infinitive* that the Greek and English *have*, but the Latin *has not*. [It is used to express the *purpose.*] 175. What does the particle ὥστε express? [A *consequence.*] 176. How is *so—as to* expressed? [So—as to; ὥστε with *infinitive.*] 177. How is *so—that* expressed? So—that; ὥστε with *infinitive or indicative.*]

§ 37.—178. What does the *infin.* with the *article* in the *gen.* express? [The *infinitive* with the *article* in the *gen.* sometimes denotes a *motive* or *purpose.*] 179. When the *infin.* has a *subject* of its own, in what case does it *regularly stand*? [In the *accusative.*] 180. What *prepos.* with the *infin.* is equivalent to a sentence introduced by *because?* [διά.] 181. When is the subject of the *infinitive* generally not expressed? [When the subject of the *infinitive* belongs to, and is expressed with, the former verb.]

* *Debutit.*

182. When the subject of the *infin.* is omitted, because expressed with the former verb, in what case is the noun *after* the *infin.* generally put? [In the same case that the subject of the infinitive stands in *in the other clause.*] 183. What is this construction called? [*Attraction.*]

§ 38.—184. May *attraction* take place when the *infin.* is introduced by the *art.* or $\ddot{\omega}\sigma\tau\epsilon$? [Yes.]

§ 39.—185. What kind of sentences may be translated into Greek by a *participle*? [Relative sentences, and sentences introduced by *when, after, if, since, because, although, &c.*] 186. How may the English *participial substantive*, under the government of a preposition, often be translated? [By a participle in agreement.] 187. How may the *first* of two verbs connected by *and*, often be translated into *Greek*? [By a participle.]

§ 40.—188. What participle often expresses a *purpose*? [The participle of the *future* often expresses a *purpose*.] 189. Mention some verbs that take the participle where we should use the *infin.*, a *participial substantive*, or ‘*that*.’ [Many verbs that signify *emotions, perception by the senses, knowledge, recollection, cessation or continuance, &c.*, take the participle, where we should use the *infinitive mood*, the *participial substantive*, or ‘*that*.’]

§ 41.—190. By what are $\varphi\theta\acute{a}v\omega$, *come*, or *get before*, and $\lambda\alpha v\theta\acute{a}r\omega$, *am concealed*, generally rendered? [By adverbs.]

191. Mention the adverbs and phrases by which $\lambda\alpha v\theta\acute{a}v\omega$ may be rendered. [Without knowing it; unconsciously; unknown to myself; without being observed; secretly; without being seen or discovered.] 192. How may $\lambda\alpha\theta\acute{a}v\omega$ be rendered? [By secretly, without being observed, seen, &c.] 193. How $\varphi\theta\acute{a}\sigma\omega\varsigma$ or $\dot{\alpha}v\acute{a}\sigma\omega\varsigma$? [Quickly; at once, immediately.] 194. When $\varphi\theta\acute{a}v\omega$ and $\lambda\alpha v\theta\acute{a}r\omega$ are translated by adverbs, how must the participles with which they are connected, be translated? [By verbs.]

(*Genitive Absolute, &c.*)

§ 42.—195. Which case is put *absolutely* in Greek? [The genitive.] 196. What does the participle, put *absolutely*, express? [The time, or generally any such relation to the principal sentence, as we should express by *when, after, since, as, because, though, if, &c.*] 197. In what case do the participles of imper-

sonal verbs stand *absolutely*? [In the *nominative*; of course without a noun, and in the neuter gender.] 198. When the *time* relates to a *person*, what construction is used instead of the *gen. absolute*? [*ἐνί* is then generally expressed.] 199. How is a *motive*, which is attributed to *another person*, generally expressed? [By the particle *ῳς* with the *gen.* or *acc.* *absolute*.]

(*The Relative.*)

§ 43.—200. What does the relative often introduce? [A *cause, ground, motive, or design* of what is stated.] 201. What use of the relative is less common in Greek than Latin? [That of merely *connecting* a sentence with the one before it.] 202. In which clause is the *antecedent* often expressed? [In the relative clause.] 203. Where does the relat. clause often stand, when this is the case? [Before the principal clause.] 204. With what does the relative often agree in case? [With the antecedent in the principal clause.] 205. What is this called? [*Attraction of the Relative.*] 206. When the relative is *attracted*, where is the antecedent often placed? [In the relative clause, but in the case in which it would stand in the principal clause.]

§ 44.—207. In such a sentence as "the fear, *which* we call *bashfulness*," should *which* agree with *fear* or with *bashfulness*? [With *bashfulness*.] 208. Explain *ἔστιν οἷ*. [It is equivalent to *ἴνιοι, some*, and may be declined throughout.] 209. What is the Greek for *sometimes*? [*ἔστιν ὅτε*.]—*somewhere*? [*ἔστιν ὅποιν*.] 210. What is the English of *ἐφ' ᾧ* or *ἐφ' ὧτε*? [*On condition that.*]—of *ἀνθ' ᾧ*? [*Because, for.*]—of *εἰ τις*? [*Whosoever; εἰ τι, whatsoever.*] 211. By what parts of the verb is *ἐφ' ᾧ* or *ὅτε* followed? [By the *future indic.* or the *infin.*.]

§ 45.—212. Give the English of *τοῦ οἶνον σοῦ ἀνδρός*. [*Of such a man as you.*] 213. How may this construction be explained? [*Ἄνδρὸς τοιούτου, οἷος σὺ εἶ.*] 214. What words does *σοσ* follow, when it has the meaning of *very*? [Such words as *θαυμαστός, πλεῖστος, ἄριστος, &c.*.]

§ 46.—215. What is the construction of *οὐδεὶς ὄστις οὐ?*

[The declinable words are put under the immediate government of the verb.]

§ 47.—216. What tenses follow $\mu\acute{e}ll\omega$ in the *infin.*? [The *future, present, or aorist.*] 217. Which *infin.* is the *most common* after $\mu\acute{e}ll\omega$, and which the *least*? [The *future infin.* is the *most*, the *aorist* the *least common*.]

§ 48.—218. What *mood* or *tense* follows $\ddot{\sigma}\pi\omega\varsigma$, when it relates to the *future*? [The *subj.* or the *future indic.*] 219. May it retain them in connection with *past time*? [Yes.] 220. Is the verb on which $\ddot{\sigma}\pi\omega\varsigma$ &c. depends, ever omitted? [Yes : the construction is equivalent to an *energetic imperative* :— $\ddot{\sigma}\varrho\alpha$ or $\ddot{\sigma}\varrho\alpha\tau\epsilon$ may be supplied.] 221. With what *mood* or *tense* is $o\acute{v}\ \mu\acute{e}\bar{n}$ used? [With the *fut. indic.* or *aor. subj.*] 222. In what sense? [As an *emphatic prohibition or denial.*] 223. According to Dawes, what *aorists* were *not* used in the *subj.* with $\ddot{\sigma}\pi\omega\varsigma$ and $o\acute{v}\ \mu\acute{e}\bar{n}$? [The *subjunctive* of the *aor. 1. act.* and *mid.*] 224. Is this rule correct? [No.] 225. What is Buttmann's opinion? [That the *subj.* of the *aor. 2.* was employed with a *kind of predilection*, and that, when the verb had no such tense, the *fut. indic.* was used in preference to the *subj.* of the *aor. 1.*]

§ 49.—226. How is $\mu\acute{e}\bar{n}$ used after expressions of *fear*, &c.? [With the *subjunctive* or *indic.*] 227. When is the *indic.* with $\mu\acute{e}\bar{n}$ used in expressions of *fear*? [When the speaker wishes to intimate his conviction that the *thing feared, &c. has or will really come to pass.*] 228. How does it happen that $\mu\acute{e}\bar{n}\ o\acute{v}$ sometimes stands with a verb in the *subjunctive*, but *without* a preceding verb? [The notion of *fear* is often omitted before $\mu\acute{e}\bar{n}\ o\acute{v}$, the verb being then generally in the *subj.*] 229. After what kind of expressions is $\mu\acute{e}\bar{n}\ o\acute{v}$ used with the *infin.*? [After many negative expressions.]* 230. Is it ever used with the *participle* or *infin.*? and, if so, when? [$\mu\acute{e}\bar{n}\ o\acute{v}$ is sometimes used with the *participle* and with $\ddot{\omega}\sigma\tau\epsilon$ and *infin.*, after negative expressions.]

§ 50.—231. When is $\mu\acute{e}\bar{n}$ used with *relative sentences, participles, adjectives, &c.*? [Whenever the negative does not directly and simply deny an assertion with respect to some *particular mentioned person or thing.*] 232. Does the *infin.* generally take $\mu\acute{e}\bar{n}$ or $o\acute{v}$? [$\mu\acute{e}\bar{n}.$] 233. When does it take $o\acute{v}$? [When opinions or assertions of *another person* are stated *in sermone ab-*

* See 293. (1) (2) (3).

liquo.] 234. When should *μή* follow *ωστε?* and when *οὐ?* [With *ωστε*, the *infinitive* takes *μή*, the *indicative* *οὐ*.]

§ 51.—235. What case do some adverbs govern? [The same case as the adjectives from which they are derived.] 236. How is *ώς* sometimes used? [As a preposition = *πρός*.] 237. When only can *ώς* be used as a *prepos.*? [It is only joined to *persons.*] 238. What mood do *ἄρχι*, *μέχρι*, *ἕως*, *ἕστε* take? [The *subj.* or *opt.* when there is any *uncertainty*; the *indic.* when not.] 239. Does *πρὶν ἀν* *ἔλθω* relate to the *past* or the *future*? [To the *future*.] 240. How is ‘*before I came*’ expressed? [*πρὶν ἡ* *ἔλθειν ἔμει*: *πρὶν ἔλθειν ἔμει*: or *πρὶν ἥλθον ἔγω*.] 241. Is *ἡ* ever omitted before the infin. after *πρὶν*? [Yes; in Attic Greek nearly always.]

§ 52.—242. In what kind of questions is *ἄρα* generally used? [In questions that imply something of *uncertainty*, *doubt*, or *surprise*.] 243. What interrog. particles expect the answer ‘*Yes?*’ [The answer ‘*Yes*’ is expected by — *ἄρ*’ *οὐ*; *ἢ γάρ*; *οὐ*; *οὐκονν*; *ἄλλο τι ἡ*;] 244. What expect the answer ‘*No?*’ [The answer ‘*No*’ is expected by, — *ἄρα μή*; *ἢ πον*; *num forte?* *μή* or *μῶν*;] 245. What particles give an *ironical* force to *οὐ?* [*δή*, *δή πον*.] 246. Does *οὐ* expect ‘*yes*’ or ‘*no*’ for answer? [*οὐ* expects *yes*; *μή*, *no*.] 247. In what kind of questions are *εἰτα*, *ἐπειτα* used? [Such as express *astonishment* and *displeasure*.] 248. What words are used as a simple *interrog.* particle? [*ἄλλο τι ἡ*.] 249. Render *τί παθών*; — *τί μαθών*; [*τί παθών*; *what possesses you to . . . &c.?* — *τί μαθών*; *what induces you to . . . &c.?*

§ 53.—250. What are the proper forms of pronouns and adverbs for indirect *questions*? [Those which are formed from the direct interrogatives by the prefixed *relative* syllable *ο—*.] 251. Are the simple *interrogatives* ever used in indirect *questions*? [Yes.] 252. Are the *relatives* ever so used? [Yes; but very seldom.] 253. When the person addressed repeats the question, what forms does he use? [The forms beginning with *ο—*.] 254. When the pron. or noun is the *acc.* after one verb, and the *nom.* before the next, which case is generally omitted? [*The nominative.*]

§ 54.—255. By what particles are *direct* double *questions* asked? [By *πότερον*, or *πότερα*, — *ἢ*, less commonly by *ἄρα* — *ἢ*.]

256. By what particles are *indirect* double questions asked? [εἰτε—εἴτε, εἰ—ἢ, πότερον—ἢ.]

§ 55.—257. After what verbs is *εἰ* used for *ὅτι*, *that*? [After θαυμάζω, and some other verbs expressive of *feelings*.]

258. After what verbs has *εἰ* the force of *whether*? [After verbs of *seeing*, *knowing*, *considering*, *asking*, *saying*, *trying*, &c.]

259. When is *ἔάν* used in this way? [When the question relates to an *expected case that remains to be proved*.]

§ 56.—260. How can an interrogative sentence be *condensed* in Greek? [By attaching the interrogative to a *participle*, or using it in an *oblique case*.] 261. What clause may thus be got rid of? [A relative clause attached to an interrogative one.]

§ 57.—262. What is *ἢ μήν*? [A solemn form of asseveration.] 263. When is the propos. *σύν* omitted? [Before αὐτῷ, αὐτῇ, &c. which then = *together with, with*.]

264. How is *ἀμφότερον* used? [*ἀμφότερον* is used *adverbially*, or *elliptically*, by the poets, for *both*; *as well—as*, &c.] 265. How *ἀμφότερα*? [In reference to *two words*, without being made to conform to them in case.] 266. What force has *καί*, when it refers to *ἄλλος*? [The force of *especially, in particular*.]

267. Explain the use of the *part. fut.* with *ἔρχεσθαι*, &c. [*ἔρχεσθαι*, *ἱέναι*, with *part. fut.*, *is, to be going to, or on the point of*.]

268. How is *ἔχω* sometimes used with a *past partic.*? [As an emphatic circumlocution.] 269. How is it used with *ληρεῖν*, &c.? [*ἔχω* with the *second pers.* of *ληρεῖν*, *παιζεῖν*, *φλυᾶρεῖν*, &c. is used to make a good-humoured observation.] 270. How is *φέρων* used in some expressions? [*φέρων* appears redundant in some expressions, but denotes a *vehemence of purpose, not altogether free from blame*.]

§ 58.—271. To what is *δίκαιός εἰμι* equivalent? [To *δίκαιον ἐστιν*, *ἐμέ*, &c.] 272. How is *όσον* used? [*όσον* is used elliptically with the *infin.*]

273. What words are followed by *ἢ*? [Words that *imply* a comparison: e. g. *φθάνειν*, *διαφέρειν*, *ἴνυντιος*, *διπλάσιος*, *ἴδιος*, *ὑπερθετινός*, *πολύ*.]

274. After what phrases is a tense of *ποιεῖν* omitted? [After *οὐδὲν ἄλλο ἢ—*, *ἄλλο τι ἢ—*; *τι ἄλλο ἢ—*; &c.] 275. By what are a person's *quoted words introduced*? [By *ὅτι*.]

276. How is the *aor.* used with *εἰ οὖτις*? [For the *present*.]

INDEX I.

OBS. Look under 'am' for *adjectives, phrases, &c. with to be.*

F. M.=future middle.

(?) implies, that the pupil is to ask himself how the word is conjugated or declined.

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τοῦ εἰμι, 162*. *i.*
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γον only, 283*.
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(*acc.*), 138.
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θαι, *acc.* 190.
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dat. of person by whom,
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κοσμέω (to arrange, with
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metry apt arrangement,
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ικόμενος, 242. *d.*
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 358. *b.*
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τὸ ἐπὶ τούτοις εἶναι, 206.

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- first, *ἀρχόμενος*, 235.
- home, *ἔνδον*, 125.
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- least, *γέ*, 73.
- once, *ἥδη*, 65—How to translate it by the *partic.* *φθάσας*, or by *οὐκ ἂν φθάνοις*; see 242. e. f.
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Avoid = fly from, *φεύγειν*, 35.

B.

Bad, *κακός*, 20.

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 Barbarian, βάρβαρος, 132.
 Bare, ψιλός, 235.
 Bathe, λουμαῖ, 188 (1).
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 Base, αἰσχρός, 35.
 Bear, φέρειν (?), 60.—ἀνέχομαι (=endure) refers to our power of enduring (labours, insults, &c.), 214.—τολμάω (=sustine), to bear to do what requires courage, 239; note y.
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 Because (διὰ τό, &c.), 221.
 b. ἀνθ' ὧν, 267.
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 —— (=in preference to), πρό (gen.), 243; ἀντί, gen. 213. e.
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 Birth, γένος, τό, 150.
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 Blame, μέμφομαι, dat., ἐγκαλέω, dat. 183.
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 Boldly, θαρρῶν, part. 331.
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 Both—and, καί—καί, or τε—καί, 112.
 Both in other respects—and also, ἄλλως τε καί, 278.
 Boy, παις, 15.
 Brave, ἀνδρεῖος, 175.
 —— a danger, κινδυνεύειν κίνδυνον, 131. d.
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 Break, ἀγνῦμι, κατάγνυμι (?), 193.
 ——(a law), παραβαίνω, 228.
 Breast, στέρνον, 193.
 Bring, ἄγω, 341.
 —— assistance to, ἐπικονόδεω, dat. also acc. of the thing, 239.
 —— forth, τίκτω, (?), 15.
 —— up, τρέψω, 190.—παιδεύω, 214.
 τρέψω relates to physical, παιδεύω to moral education: i. e. τρεψα

† How to translate 'before' by φθάνω, see 242. d.

to the *body*, παιδεύω
to the *mind*.

— bad news, νεώτεροί τι
ἀγγέλλειν, 318. *g.*

Brother, ἀδελφός, 20.

Burn out, ἔκπαίω, 341. καύσω,
&c.—ἔκπαύθην.

But, δέ—(a μέν should be in
the former clause), 38,
note *h.*

— for, εἰ μὴ διά, with *acc.*
125.

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 ἴπο, with *gen.* of
 agent, 326.

By { πρός, after *to be praised*
or *blamed* by.
— (= close by), πρός, 319.
— (= cause), ίπό, *gen.* and
after passive verb, 326.

— Jupiter, &c. ὥν Δία, ὥν
τὸν Δία, 341.
— the hands of, ίπό, *gen.*
326.

— the father's side, πρὸς
πατρός, 319.

— fives, &c., ἀνὰ πέντε, 259.

— what conduct? τί ἀν
ποιῶντες; 340. *a.*

— compulsion, ίπ' ἀνάγκης,
326.

C.

Calculate, λογίζεσθαι πρὸς
σκυτόν, 319.

Calumniously: to speak—
of, λοιδορέομαι, *dat.* 183.

Can, δύναμαι (*possum*), 87.
—οίος τὲ εἴμι (*queo*), 283.

The former relates to
power, the latter to *con-*
dition or *qualification*.
Aug. of δύναμαι?

Can; that can be }
taught, }
Capable of being }
taught, } διδακτός.

Care for, κῆδομαι (*gen.*), 156.

Carefully provide for, ἔχεσ-
θαι, *gen.* 149. *d.*

Cares, φροντίδες, 150.

Carry a man over, περαιοῦν,
188 (1).

Catch (in commission of a
crime), ἀλίσκομαι (?), 73,
note *s.*

Cause, αἰτιον, 100.

— to be set before me,
παρατίθεμαι, 188.

Cavalry, ἵππεῖς (*pl.* of *ἱ-
ππεύς*), 96.

Cease, παύομαι of what *may*
be only a *temporary*,
λήγω of a *final* cessation,
at least for the time. λήγω
terminates the action;
παύομαι breaks its *con-
tinuity*, but *may*, or *may
not*, terminate it. They
govern *gen.*, 154. 188 (1).
παύομαι with partic. 239.

Certain (a), τίς, 12. *d.*

Character: of a—to, εἶναι
οἶος (*infin.*), 283.

Charge (enemy), ἐλαύνειν εἰς,
sometimes ἐπί, 96.

— with, ἔχαλέω, *dat.*
of pers., *acc.* of thing, 183

Charge, κατηγορέω, †*gen.* 156.
 — : prosecute on a—,
 διώκειν, *gen.* of crime, 35.
 — : am tried on a—,
 φεύγειν, *gen.* of crime, 35.
 Chase, θήρα, 154.
 Chastise, κολάζω, F. M., 121.
 Chatter, λαλέω, 288.
 Child, παιδίον, 150.
 Childless, ἄπαις, 150.
 Choose, αἱρέομαι (?), 190. *a.*
 — : what I choose to
 do, ἀ δοκεῖ (*μοι*), 96. See
 Diff. 33.
 Citizen, πολίτης (*ι*). 8.
 City, πόλις, ἡ. 8.—ἄστυ, τό.
 24. "Αστυ refers to the *site*
 or *buildings*: πόλις to the
citizens. Hence ἄστυ
 never means 'state,' as
 πόλις so often does. The
 ἄστυ was often an *old* or
sacred part of a πόλις.
 Clever, σοφός, 20. δεινός, 214.
 Cleverness, σοφία, 24.
 Cling to, ἔχεσθαι, *gen.* 149.*d.*
 Close by, ἐπί, *dat.* 288. πρός,
 319.
 Collect, ἀθροίζω, 175.
 Combat, a disorder, ἐπικον-
 ρεῖν νόσῳ, 239.
 Come, ἔρχομαι (?), 112, note
 b.
 — : am,— ἦν, *perf.*
 meaning, 206.
 — (= be present to as-
 sist), παρεῖναι, 92.

Come for this (to effect it),
 ἐλθεῖν ἐπὶ τοιτῷ.
 — — (to fetch it),
 ἐλθεῖν ἐπὶ τοῦτο.
 — off, ἀπαλλάσσω (ἐκ or
 ἀπό), 154.
 Come on or up, πρόσειμι, 175.
 — next to, ἔχεσθαι, *gen.*
 — : said that he would—,
 ἔφη ἦξει, 91. *b*, or εἶπεν ὅτι
 ἦξοι, 205. *e.*
 Command (an army), στρα-
 τηγέω, 52.
 Commence a war, ἀρασθαι
 πόλεμον πρός, *acc.* 188.
 Commit, ἐπιφέπω, *dat.* 132.
 — a sin, ἀμαρτάνω (?)
 (*εἰς* or *περί*, with *acc.*), 154.
 — an injury, ἀδικεῖν
 ἀδικίαν, 138.
 Company, ὄμηλία, 112.
 — : keep—, ὄμηλέω,
dat.
 Complaint (a), ἀσθένεια (= a
 weakness, in infirmity),
 319.
 Concerned, as }
 far as this is,
 — as far }
 at least as }
 this is. }
 τούτον γε
 ἐνεκα, 250
 Condemn, καταγιγνώσκω (?),
 156, obs.
 Condition: on—, ἐφ' ϕ or
 ϕτε, 267.
 Confer benefits on, εν ποιεῖν,
acc. 35.

Confess, ὅμολογέω, 190.
 Confide to, ἐπιτρέπω, 132.
 Conquer, νικάω (*vincere* ; gain a victory over *enemies* ;) περιγύγνεσθαι (?), overcome (*gen.*) Ιν' omitted after conquer when it stands before 'battle.'

Consider, σκοπέω (of carefully *examining* and reflecting on a point, 100.— φροντίζω (of *anxious consideration*), 288. — with oneself, παρ' ἑαυτὸν (*σκοπεῖν* or *σκέπτεσθαι*), 319.

Considerable, συχνός, 163.
 Consideration, ἀξίωμα, 144.
 Constitution, πολιτεία, 206.
 Consult, βουλεύειν, 190.
 —— together, βουλεύεσθαι, 190.
 Consume, ἀναλίσκω (?), 235.
 Contemporary with, to be. See 183. 182. a.
 Contend with, ἔριζω, *dat.* 183.
 Contention, ἔρις, ὥδος, 183.
 Continuous, συχνός, 163.
 Contrary to, παρά (*acc.*) 299.
 Contrivance, τέχνη, 214.
 Corn, σῖτος, 259.
 Corpse, νεκρός, 150.
 Country, χώρα (*a country*), 24.—πατρὶς (*native country* or *native city*), 228.
 Crocodile, κροκόδειλος, 28.
 Cross (a river), περαίσθεσθαι, with *aor. pass.* 188 (1).

Crowded, δασύς, 150.
 Crown, στέφανος, 144.
 Cry, κλαίω (?), 150. δακρύω 283*.
 Cultivate, ἀσκέω, 121. Aor mid.? 190. *d.*
 Custom: according to, ——: as his was, }
 Cut, τέμνω (?), 46.
 —— out, ἐκκόπτω, 132.
 —— to pieces, κατακόπτω, 132.
 Cyrus, Κῦρος, 24.

D.

Damage: to inflict the most, πλεῖστα κακονοργεῖν (*accusative.*)
 Damsel, κόρη, 15.
 Dance, χορεύω, 168*.
 Danger, κίνδυνος, 132.
 —— (to brave, incur, expose oneself to a), κινδυνεύειν κίνδυνον.
 Dare, τολμάω, 239.
 Daughter, θυγάτηρ (?), 20.
 Dead, νεκρός, 150.
 Death, θάνατος, 41.
 Deceive, ἀπατάω, ἐξαπατάω, 41.
 Decide, κρίνω (?), 92.
 Defend, ἀμύνειν with *dat.* only, 222.
 Deliberate, βουλεύεσθαι περί *gen.* 190.
 Delight, τέρπω, 41.
 Deny, ἀρέομαι, 293.

Depends on you, ἐν σοὶ ἔστι, 259.
 Deprive of, ἀποστερέω, 125.
 στερέω, 168*.
 Desire, ἐπιθυμέω, gen. ἐπιθυμία, 156.
 Desist from, λήγω, gen. 154.
 Despicable, φαῦλος, 144.
 Despise, ὀλιγωρέω, gen. καταφρονέω, gen. 156.
 Destroy, διαφθείρω (?), 92.
 ἀπόλλυμ (?) , 193.
 Determined (when or though we have, &c.), δόξαν ἡμῖν, 249. c.
 Die, θνήσκω, ἀποθνήσκω (?), 125.
 Differ, διαφέρω (?), gen. 154.
 Difficult, χαλεπός, 65, 214.
 Dine, δειπνέω, 288.
 Dining-room, ἀνώγεων, τό, 96.
 Directly, εὐθύς, 309.
 ——, by φθάνω, 240.
 —— to, εὐθύν (gen.), 309.
 Disappear: to make to—, ἀφανίζω, 306.
 Disappeared, φροῦδος, 65.
 Disbelieve, ἀπιστέω, dat. 132.
 Disease, νόσος, ή, 154.
 Disgraceful, αἰσχρός, 35.
 Dishonour, ἀτιμαζω, 319.
 Disobey, ἀπιστέω, dat. 132.
 Disposition, ἥθος, τό, 138.
 τρόπος, 150.
 Dispute with, ἐρίζω, dat. 183.
 Do, 8, πράττειν (= agere and gerere) denotes gen-

erally the exertion of power upon an object to do; to employ oneself about something already existing; hence, to manage or administer anything; to conduct a business. Hence used with general notions, as in οὐδέν, μηδέν, and with adverbs, εὐ, &c.—ποιεῖν (facere), to make, to prepare, &c.: also 'do' generally, when the object is a neuter pronoun, as in 'what must I do?'—πράττειν denotes activity generally; ποιεῖν, productive activity.
 Do the greatest injury, τὰ μέγιστα βλάπτειν (acc.)—: to be doing well or ill, εὖ or κακῶς πράττειν.
 — any thing whatever for the sake of gain, ἀπὸ παντὸς κερδαίνειν, 283.
 — evil towards, κακονοργέω, 222.
 — good to, εὖ ποιεῖν, acc. 35.
 — harm to, κακονοργέω, 222.
 — injustice to, ἀδικέω, 138.
 — kind offices to, εὖ ποιεῖν; acc. 35.
 — nothing but, οὐδὲν ἄλλο η (ποιεῖν often omitted) 356. e.
 — service to, ὡφελέω, 82.
 — with (a thing), χράομαι, dat. (contraction?) 138.
 Dog, κυνω (?) , 41.

Doors: in—, ἐνδον, 125.
 Down, κάτω, 28.
 —— from, κατά (gen.), 274.
 Downwards, κάτω, 28.
 Drachma, δραχμή, 163.
 Draw up (of an army), τάσ-
 σω, 96.
 ——, = arrange, κοσ-
 μέω, 206.
 Drawn up four deep, ἐπὶ
 τεττάρων τετάχθαι, 288.
 Drink, πίνω (?), 144.
 During the disease, κατὰ τὴν
 νόσον, 274.
 Dwell, οἰκέω, 274.

E.

Each, πᾶς, 46.
 Eagle, ἀετός, 36.
 Ear, οὖς, ὡτός, τό, 20.
 Early in the morning, πρωΐ,
 193.
 Easy, ὁρδιος. See 65.
 Eat, ἔσθιω (?), 144.
 Educate, παιδεύω, 214.
 Egg, ὥρη, 15.
 Elect = choose, αἱρεῖσθαι (?),
 (ἀντί), 190. a.
 Elephant, ἐλέφας, ντος, ἕ, 35.
 Empty, μάταιος, 206.
 Enact laws: when θεῖται
 ρόμους? when θέσθαι?
 See 188.
 Endeavour, πειράομαι, 121,
 206.
 Endure, ἀνέχομαι (?), 214.
 Enemy, (the), οἱ πολέμοι,
 46.

Engage in a war, ἀρασθα
 πόλεμον πρόσ, acc. 188.
 Enjoy, ἀπολαύω (genitive),
 259.
 Enough: to be —, ἀρκεῖν,
 175.
 ——: more than enough,
 περιττὰ τῶν ἀρκούντων,
 174. f.
 ——, τὰ ἀρκοῦντα, (i. e.
 things that suffice).
 Entrust, ἐπιτρέπω, πιστεύω,
 132.
 —— to, ἐπιτρέπω, (lays
 more stress on the *entire*
giving up of the thing in
 question, so that it is now
 quite in the other person's
 hands). — πιστεύω (gives
 more prominence to the
 fact that I put *sufficient*
confidence in the other
 person to entrust the thing
 in question to him), 132.
 Envy, φθόνος: (v.) φθονέω,
 dat. 183.
 Equestrian exercises, τὰ ἵ-
 πικά, 163.
 Equivalent to, ἀντί, adv.
 Err, ἀμαρτάνω (?), 154.
 Escape from, φεύγω, acc. 87.
 Especially, ἅλλως τε καὶ,
 278.
 ——: and—, καὶ, re-
 ferring to ἅλλος, 346.
 Even, καὶ, 82.
 Ever, ποτέ, 87. ἀρχήν or τὴν
 ἀρχήν, 132.
 Every, πᾶς, 46.

Every body, *πᾶς τις*, 52. (*οὐδεὶς ὅστις οὐ*, 277.)
 —— day, *ἄνα πᾶσαν, ἡμέραν*, 259.
 —— five years, *διὰ πέντε ἔτῶν*, 269.
 Evidently. See 239.
 Evil-doer, *κακοῦργος*, 222.
 Evils (=bad things), *κακά*, 20.
 Exact (payment), *πράττεσθαι*, 163.
 Examine (a question, &c.),
σκοπέω, 100.
 Except, *πλὴν* (*gen.*)
 —— if, *πλὴν εἰ*, 309.
 Excessive, *όἄγαν* (*adv.* with
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† Aorist generally of sensual love, but ἔρασθαι τυραννίδος common. (Pape.)

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Nearly, *ὸλίγον δεῖν or ὀλίγον alone*, 283*.
 —— related to, *ἐγγύτατα εἶναι γένους*, 149, e.

Necessary: it is—, *ἀναγκη*, 65.
 ——, it would be—to, (verbal in *τέος*), 114.

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Neither—nor, *οὔτε—οὔτε, μήτε—μήτε*, 112.

Neither—nor yet, *οὔτε—οὔτε, μήτε—μηδέ*, 112.

Neptune, *Ποσειδῶν, ὄνος (?)*, 341.

Nevertheless, *δμως*, 288.

Next, *ὁ ἔχόμενος, gen.* 149. d.

— day, *ἡ αὔριον*, 26. on the—, *τῇ ὑστεραίᾳ*, 183.

Nightfall, about, *ἰπὸ νύκτα*, 326.

Nightingale, *ἀηδών (?)*, 341.

No, by Jupiter, &c., *μὰ Δία*, 341.

— longer, *οὐκέτι, μηκέτι*, 112.

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Nose, *φίς, φίνος, ἡ*, 35.

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— at all, *οὐδέν (τι), μηδέν (τι)*, 150.

— even, *οὐδέ*, 82. *μηδέ*, 112.

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O Athenians, *ὦ Ἀθηναῖοι*.

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— condition that, ἐφ' ω, 267. ωτε, 288.

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— (space or time), ἀνά, 259.

— the contrary, 137. d.

— the father's side, πρὸς πατρὸς, 319.

— the next day, τῇ ἡστεραῖᾳ, 183.

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— your account, διὰ σέ, 269.

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One, εἷς (*μία, ᾧ*), 87.

One = a person, τίς.

— may, ἔξεστι, 222.

— might, ἔξην, 222.

One more, εἰτι εἰς, 193.

— who has never tasted, &c., ἀγενστος, 150.

— who has slain another with his own hand, αὐτό χειρ, 29.

One's neighbour, ὁ πλησίον, 28.

— own things, τὰ ἑαυτοῦ.

Only, μόνον.

Open, ἀνοίγω, ἀνέῳχα, Perf. 1.

— : stand—, ἀνέῳγα. Perf. 2.

Openly, ἀπὸ τοῦ προφανοῦ, 243.

Or, (in double questions), ἢ, after πότερον, 328.

Or both, ἢ ἀμφότερα, 345.

Order, κελεύω, (the weakest word = *bid, tell,*) 112.— ἐπιτάττω.

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Ought, δεῖ, χρή (?), 60, 92 117.

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Out of, ἐκ, ἐξ, *gen.* 224. ἐξω, 309. ὑπό, 326.

— the way, ἐμποδών, 293.

Outside, ἐξω, 125

Outside : the people outside, *οἱ ἔξω.*

Outward (things), *τὰ ἔξω,* 125.

Overcome, *περιγίγνομαι,* (*gen.*), 156.

Overlook, *ἐπισκοπέω,* 206.

Own, *to be translated by gen. ἔαυτοῦ, αὐτοῦ.* (*ἔαυτῶν, &c.*)

P.

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Pained, to be—, *ἀλγέω,* 20.

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Part (the greater), 59. *e, and 58.*

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— attention to, *τὸν νοῦν πορσέχειν,* or *προσέχειν,* *dat.* 331.

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Peace, *εἰρήνη,* 214.

Peacock, *ταώς,* 341.

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People, 24; = persons (*οἱ —,* see 29, z.)

Perceive, *αἰσθάνομαι,* (?), 190, 239.

Perform a service, *ὑπηρετέω,* 52.

Perfume, *μύρον,* 150.

Perish, *ἀπόλλυμαι,* 193, s.

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Persian, *Πέρσης, ον,* 24.

Person, *σῶμα,* 138.

Persuade, *πείθω* (*acc.*), 120.

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Philosopher, *φιλόσοφος,* 15.

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Piety, *εὐσέβεια,* 156.

Pious, *εὐσεβής,* 156.

Pitcher, *χύτρα,* 193.

Pity (v.), 150; (phrase) 269. *οἴκτείρω, δὶ οἴκτον ἔχειν.*

Place guards, *καταστήσασ-θαι φύλακας,* 188 (2).

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Plea. See 86*. Examp. c.

Pleasant, *ἡδύς,* 214.

Please, *ἀρέσκω, dat.* 331.

— : what I—, *ἄ μοι δο-κεῖ,* 96.

Pleasure, to take, *ἥδομαι.*

Plot against, *ἐπιβούλεύω, dat.* 183.

Pluck, *τίλλειν,* 188 (1).

Plunder, *διαρπάζω, fut. mid.* (sometimes *άσω, B.*), (*gen-eral term plunder, rob,*) 144.—*λητῖζομαι* (make *booty*), 235.

Poet, *ποιητής,* 24.

Possess, *κέκτημαι,* 87. *Fut.?* See 199.

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Possible, *δυνατός,* 65.

— it is, *οἶόν τέ ἐστι,* 283. *a.*

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Pot. *χνιρα*, 193.

Power: in the—of, *ἐπί*, with *dat. of person*, 65.

Powerful, *δυνατός*, 168*.

Practise, *ἀσκέω*, (general term) 121.—*μελετάω*, (refers to the *carefulness* with which the thing is practised,) 163.

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Pray *don't do this*, *οὐ μή* with *fut.* 287*. e.

Preference: in—of, *ἄντι* (*gen.*), 214.

Present, *παρών*, *partic.*

Present circumstances, condition, &c., *τὰ παρόντα*, 52. See 293*.

—, as *adj.* *ὁ νῦν*, 26.

Prevent, *ἐμποδῶν εἰναι μή*, or *μή οὖν*, (with *infin.*) *κωλύω*, *ἀποκωλύω*. See 293*.

Procure, *ενδίσκουμαι*, 188 (2).

Produce (laughter), *ποιέω*.

Production, *ἔργον*, 121.

Pronounce happy, *εὐδαιμονίζω*, 150.

Property:—generally omitted, the *art.* being put in *neut. pl.* See Diff. 10.

Prosecute, *διώκειν*, 35.

Prosecuted (to be), *φεύγειν*, 35.

Prosper, *εὐτυχέω*, 92.

Protect myself, *ἀμύνομαι*, 222

Provide, *παρασκευάζω*, 188 (2).

— for one's safety, *ἐχεσθαι σωτηρίας*, 150.

Prudent, *σώφρων* (one whose thoughtfulness and sound sense has become a habit), 125, u.—*φρόνιμος* (one who *pays attention* to his conduct and character), 144.†

Punish, *κολάζω*, F. M., 121.

Punished (to be), *δίκην διδόναι*, or *δοῦναι*, gen. of thing, dat. of person by whom, 228.

Pupil, *μαθητής*, 168*.

Purchase, *ἀγοράζω*, 163.

Pursue, *διώκω* (*fut. mid. best*), 35.

Put forth (naturally), *φύω*, 214.

— off, *ἐκδύω*, 125.

— on, *ἐνδύω*, 125.

— to death, *ἀποκτείνω* (?), 82.

— : to—a man over a river, *περαιῶν* (*τινα*), 188.

Q.

Quick, *ταχύς*, 35.

Quickly, *ταχύ*, 35.

— (partic.), 242. f.

R.

Race, *γέρος*, *τό*, 100.

Rail at, *λοιδορέομαι*, *dative* 183.

† φρόνιμον δεῖ γενέσθαι τὸν μέλλοντα σώφρονα ἔσεσθαι, (Cypop. ii. 1, 10).

Raise a war, ἐγείρειν πόλεμον, 193.

Rank, τάξις, ἡ, 96.

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Rather than, μᾶλλον ἡ, 191. p.

Ravage, τέμνω (?), 46.

Ready, ἔτοιμος, 65.

Reality (in), τῷ ὄντι, 65.

Really, τῷ ὄντι, 65.

Rebuke, ἐπιτιμάω, dat. 183.

Receive, τυγχάνω, 183, b. λα-βεῖν, 190.1). δέχομαι, 190.3).

Reconcile, διαλύειν, 190.

Reconciled : to be—to each other, διαλύεσθαι πρός (acc.), 190.

Rejoice, ηδομαι, (refers to the feeling of delight; to its sensual gratification), 20. —χαίρω, (general term), 239.

Relations, προσήκοντες, 283.

Remain, with, παραμένω, 222.

Remarkably, διαφερόντως, 235.

Remember, μέμνημαι,† gen. 156, 239.

Repel, ἀμύνομαι (acc.), 222.

Repent, μεταμέλει μοι, 239.

Reputation, ἀξίωμα, τό, 144.

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Requite, ἀμύνομαι (acc.), 222.

Rest (of the), ὁ ἄλλος, 46.

Restore an exile, κατάγω, 331.

Restrain by punishment, κολάζω, F. M., 120.

Return from banishment, κατέρχομαι, κάτειμι, 269*.

Return like for like, τοῖς ὁμοίοις ἀμύνεσθαι, 222.

— thanks for, χάριν εἰδέναι (gen. of thing), 222. See 73, note q.

Revenge myself, ἀμύνομαι, acc., 222.

Reverence, αἰδέομαι, acc., 138.

Rhinoceros, ὁινόκερως, ωτος, 35.

Rich, πλούσιος.

Ride, ἐλαύνειν (?), 41.

— on horseback, ἐφ' ἵππῳ ὅχεισθαι, ἐφ' ἵππῳ πορεύεσθαι, 288.

Right, ὅσιος, δίκαιος, 293.

—, it is, ὁρθῶς ἔχει, 222.

River, ποταμός, 132.

Road, ὁδός, ἡ, 73.

— home, ἡ οἴκαδε ὁδός, 331.

Rock, πέτρα, 235.

Roman, Ρωμαῖος, 293.

Rule over, ἀρχω, (gen.)

Run, τρέχω (δραμ), 65.

— to the assistance of, βοηθέω (dat.), 121.

— away from, ἀποδιδράσκω, acc. 138.

Running, the act of, δρόμος, 183.

† For fut. see 199.

S.

Safe, ἀσφαλής, 299.

Safety, ἀσφάλεια, 193.

— (from danger), ἀσφάλεια, 299.

Said, εἶπον, 60.

Sail away, ἀποπλέω (?), 188.

Sale. See Offer.

Same, ὁ αὐτός, 41.

Say, &c. λέγω (= speak, of a connected speech; also tell).—εἰπεῖν (60, c), φημί (= say).—λαλεῖν (= chatter, talk: especially of children who are beginning to speak).—φάσκω (= give out; intimating that the thing is not so), 222.

Science, ἐπιστήμη, 293.

Scold, λοιδορέομαι, dat. 183.

Scourge, μαστίγώ, 235.

Scythian, Σκύθης, ον, 24.

Sea, θάλασσα, 154.

Secretly, 242. c (2); part. λαθών, 241.

Security, ἀσφάλεια, 299.

See (= behold), θεάομαι, 87.

— (with part.), ὄράω (?), 73, 239.

Seek, ζητέω, 100.

Seems (good, *videtur*), δοκεῖ, 96.

Self, αὐτός, 39 (1).

— love, φιλαντία, 228.

— loving, φιλαντος, 228.

— restraint, σωφροσύνη, 125.

Selfish, φιλαντος, 228.

Selfishness, φιλαντία, 228.

Sell, πωλέω, 87.

Send, στέλλειν, 188, (1).

— (a boy) to a master εἰς διδασκάλον πέμπειν, 259.

— for, μεταπέμπομαι, 259.

Senseless, ἀνόητος, 214.

Sensible, φρόνιμος, 140.

Sensual pleasures, αἱ κατὰ τὸ σῶμα ἡδοναί, 274.

Serve, ἴπηρετέω, dat. 52.

Service: do a—to, ὠφελέω, acc.

Set about, ἐπιχειρέω dat. 121

— out, πορεύομαι, 24.

Severe, βαρύς, 183.

Shameless, ἀναιδῆς, 87.

Shamelessness, ἀναιδεία, 87.

Shed tears, δακρύω, 282.

Sheep, ὄvis, 41.

Ship, ναῦς (?), 125.

Should, δεῖ (?), 60.

Shown, having, ἐπιδεδειγμένος, 188, 3.

Shun = fly from, φεύγω, 35.

Silence, σιωπή, 96.

Silently, σιγῇ, 175.

Sin, ἀμαρτάνω, εἰς or περί (with accus.), against, 154.

Sing, ᾠδω, F. M. 168*.

— better, καίλλιον ᾠδειν, 168*.

Single (not a single person), οὐδὲ εἰς: μηδὲ εἰς, 112.

Slave, δοῦλος, 20.

Sleep (to), κοιμάομαι, sub. ἵπνος, 132.

Slow, βραδύς, 175.

— am slow to do it =

will do it by leisure, σχολῇ, 112. Diff. 35.

Slowly, *σχολῇ* (literally *by leisure*: see 112.)—*βραδέως*, 175.

Smell of, *δέω (?)*, 150

So—as to, *ῳστε* with *infin.*, 212.

- great, *τηλικοῦτος*, 223.
- many, *τόσος, τοσόσδε, τοσοῦτος*, 65.
- powerful, *τηλικοῦτος*, 228.
- that, *ῳστε* with *infin.* or *indic.*, 212.
- , to be, *οὖτως ἔχειν*.
- to say, *ώς ἐπος εἰπεῖν*, 144.

Socrates, *Σωκράτης*. See 15, note f.

Soldier, *στρατιώτης, ον*, 228.

Solon, *Σόλων, ωνος*, 183.

Some, *ἔστιν οἱ, ἕνοι*, 264.

- others, *οἱ μὲν — οἱ δέ*, 41.

Sometimes, *ἔστιν ὅτε*, 264.

Somewhere, *ἔστιν ὅπου*, 264.

Son, *παῖς* (general term, 15).—*νιός*, (with respect to his parents).—often omitted, 23. b.

Sophroniscus, *Σωφρονίσκος*, 24.

Soul, *ψυχή*.

Spare, *φείδομαι* (*genitive*), 156.

Speak, *λέγω*, 35.

- calumniously of, *λοιδορέομαι, dat.* 183.
- ill of, *κακῶς λέγειν*, *acc.* 35.

Speak well of, *εὖ λέγειν, acc.* 35.

- the truth, *ἀληθεύω*, 82

Spear, *δόρν, τό*, (?) 193.

Spend, *ἀναλίσκω* (?), 235.

Spring, *ἔαρ, τό, gen. ἥρος* 341.

Stadium, *στάδιος, or στάδιον*, 136.

Staff, *φάρδος, ἡ*, 138.

Stag, *ἴλαρος*, 35.

Stand open, *ἀνέῳγα, Perf. 2. 193.*

- by and see, &c., *περιοράω*, 331, note o.

State, *πόλις (εως)*, *ἡ*, 8.

Stay (in a town), *διατρίβω*, 96.

Steal, *κλέπτω, F. M., (κέκληφα)* 73.

Stick, *φάρδος, ἡ*, 183.

Still, *ἔτι*, 168*.

Stomach, *γαστήρ, ἔρος (?)*, *ἡ*, 235.

Stone, *λίθος, πέτρος*, 235.

Stop, (*trans.*) *παύω, (in-trans.) παύομαι*, 188 (1); with *partic.* 239.

Stove, *κάμīνος*, 282.

Straight to, *εὐθύ (gen.)* 309

Strange, *θαυμαστός*, 259.

Strangle, *ἀπάγγειν*, 188 (1).

Stream: flows with a full or strong—, *πολὺς φεῦ*.

Strength, *κράτος*, 41. *σθένος, τό*, 319.

Strife, *ἔρις, ιδος, ἡ*, 183.

Strike, *πλήσσω* (used by the Attics in the *perf. act*

and in the pass. *πατάσσειν* being used for the other tenses), — *τύπτω*.
 Vömel says *τύπτω* the general term for striking on any thing: *παίω* to strike a person: to give blows for correction: connected with *παῖς* (!). — *πλήγτω* is *τύπτω* and *παίω* strengthened.
Strip, *ἐκδύω*, 125.
Strong, *ἰσχῦρός*, 35.
Succour, *ἐπικουρέω*, *dat.* also *acc.* of the thing, 239.
Such a man as you, *ὁ οὗτος σὺ ἀνήρ*, 271.
Suffer (= *allow*), *ἴσθω*, 121.
 — *πάσχω* (of suffering *painful* things), 168*.
 — a thing to be done, *περιοράω*, 331.
 — from a disease, *κάμψω*, † 183.
 — pain, *ἀλγέω*, 20.
 — punishment, *δίκην διδόναι*, *gen.* of thing, *dat.* of person by whom, 228.
Suffering, *πάθος*, 150.
Sufficient: to be —, *ἀρκεῖν*, 175.
Sufficient: more than —, *περιττὰ τῶν ἀρκούντων*, 174, f.
Suggestion, 243.
Superhuman (of—size), *μεί-* *ζων ἥ καὶ ἄνθρωπον*, 168 d.
Superintend, *ἐπισκοπέω*, 206
Supply to, *παρέχω*, 214.
Surpass, *περίειμι* (*gen.*), 156.
Surprised (am), *θαυμάζω*, F. M., 8.
Surprising, *θαυμαστός*, 259
Surprisingly, *θαυμασίως* ὡς 273. d.
Suspect, *ὑποπτεύω*, *acc.* of pers., 293*.
Swallow, *χελιδών*, *ὄρος* (?), 341.
Swear by, *ὄμνυμι*, *acc.* (?), 351.
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T.

Table, *τράπεζα*, 188.
Take, *λαμβάνω* (?), 92. *αὐρεῖν*, 190.
 — away from, *ἀφαιρέω*, 125.
 — place. *See* Happen.
 — care, *φροντίζω*, 288.
 — hold of, *λαβέσθαι*, 163.
 — in hand, *ἐπιχειρέω*, *dat.* 121.
 — myself off, *ἀπαλλάττομαι*, 154. *Aor.* 190. 4.
 — off, *ἐκδύω*, 125.
 — pleasure in, *ἡδομαι*, *dat.* 20.
 — up, *αἴρειν*, 188 (2).
Talent, *τάλαντον*, 82.
Talk, *λαλέω*, 35.

† *εγμοῦμαι*, *κέκμηκα*.

Task, *ἔργον*, 121.
 Taste: give to—, allow to—, *γεύω* (acc. of person, gen. of thing).
 Tasted, one who has never, *ἄγενστος*, with *gen.* 150.
 —, to have never, = to be *ἄγενστος* (with *gen.*)
 Taught, that can be—, *διδακτός*, 293*.
 Teach, *διδάσκω* (?), 125.
 Teacher, *διδάσκαλος*, 168*.
 Tear, *δάκρυν*, 168*.
 — shed, —, *δακρύω*, 282.
 Temper, *θῦμός*, 121.
 Temperance, *σωφρόσυνη*, 125, u.
 Temperate, *σώφρων*, 125, u.
 Temple, *ναός* (*νέως*, Att.), 41.
 Ten thousand, *μύριοι*, 228.
 Terrible, *δεινός*, 214.
 Thales, *Θαλῆς* (?), 183.
 Than any other single person, *εἰς ἀνήρ*, 174. e. *εἰς γε ἀνὴρ ὅν*, 172.
 — ever, *αὐτός* with gen. of reciprocal pronoun, 167.
 Thankful to be or feel, *χάριν εἰδέναι*, † gen. of thing, 222.
 Thanks, to return, *χάριν εἰδέναι*, † genitive of thing, 222.
 That, *ἐκεῖνος*, 46.
 —, in order that, *ἵνα*, 73.
 That (after verbs of *tel ling*), *ὅτι*, 73.
 The—the, (with compar.) *ὅσῳ—τοσούτῳ*, 168*.
 The one—the other, *ό μὲν —ό δέ*, 38.
 The Morrow (the next day), *ἡ αὔριον*, 26.
 Thebans, *Θηβαῖοι*, 125.
 Theft, *κλοπή*, 73.
 Then (time), *τότε*, 92.
 — (of inference), *οὖν*, 100.
 — in questions, *εἰτα*, 318. h. *ἔπειτα*, 318. i. (See 315.)
 There, *ἐκεῖ*, 28.
 — (am), *πάρειμι*, 52.
 — being an opportunity, *παρόν*, 250.
 —, to be, *πάρειμι*. See 91. b.
 Therefore, *ἐκ ταύτης τῆς αἰτίας*, *ἐκ τούτου*, 222.
 Thick, *δασύς*, 150.
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 Thine, *σός*, 20.
 Thing, *πρᾶγμα*, 8.
 Things that are; existing things, *τὰ ὄντα*, 65.
 Think, *νομίζω*, 52. *οἴομαι* (2 sing. *οἴει*), 87.
 — happy, *εὐδαιμονίζω*, 150.
 Third, *τρίτος*, 52.
 This, *οὗτος*, *οὗτε*, 46.

† For *εἰδέναι*, see 73, note q.

This being determined, *δόξαν ταῦτα*, 249. c. See note o.

— being the case, *ἐκ τούτον*, 224.

Three, *τρεῖς, τρία*, 15.

Through (of space, time, and means), *διὰ (τοῦ)*, 269.—(cause), *διὰ (τοῦ)*, 326. *ὑπό, gen.*

— (the whole country), *ἀνὰ πᾶσαν τὴν γῆν*, 259.

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THE END.

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